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The Talmud.

REV. ISIDORE MYERS, B.A.



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GEMS FROM THE TALMUD.

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G E M S

FROM

THE TALMUD,

Translated into English Verse,

BY

REV. ISIDORE MYERS, B.A.

. in the Talmud told,
That book of gems, that book of gold,
Of wonders many and manifold.

Long fellow.



LONDON :

SIMPKIN, MARSHALL, HAMILTON, KENT & CO., LIMITED.

—
1894.

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THE TALMUD

Translated into English by

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THE TALMUD

LONDON:

PRINTED BY WERTHEIMER, LEA & CO.,
CIRCUS PLACE, LONDON WALL.

REVERENTLY AND AFFECTIONATELY

Dedicated

TO

MY DEAR FATHER.

2094317

PREFACE.

THE Hebrew passages, selected, with few exceptions, from the *Babylonian* Talmud, have been carefully pointed, and the references are given both in Hebrew and in English characters.

As regards the metrical translations, which constitute the chief *novel* feature of this book, many of them first appeared some years ago in the *Melbourne Jewish Herald*, some in the same, some in a modified form; all the others were composed more recently in England, at various times and in different places. The idea of having these verses published was frequently suggested to me by many who were present at my lectures on the Talmud, a course of which I have had the honour to deliver in London and in the Provinces.

It has been my endeavour, as far as possible to make the translations *literal*, and, where it

has been necessary to paraphrase, I have tried to preserve the full sense of the original.

The sentences have been arranged in some order according to the subjects they treat of, and an Alphabetical Index at the end of the book should be found useful.

My best thanks are due and are hereby conveyed to all friends, Jewish and Christian, who have kindly given me useful hints and suggestions, or have in other ways encouraged me in my work. More especially am I indebted to a gentleman whose extreme modesty forbids me to name him here openly, but whose valuable services impel me to thank him most cordially.

In offering to the public as specimens a few out of the numerous jewels of Rabbinic thought found in the vast Talmudic store-house, not to mention the other rich treasuries of Rabbinical Literature, it is my sincere hope that these "Gems from the Talmud," though differing in beauty and lustre, will all prove valuable and acceptable.

I. M.

LONDON, *December*, 1893.

"דְּבָרֵי חֲכָמִים כְּדֹרְבָנוֹת *
 וּכְמִשְׁמֵרוֹת נְטוּעִים
 בְּעֵלֵי אִסְפֹּת : —לפ"ק
 (קהלת י"ג י"א)

"The words of the Wise are as goads,
 And as nails that are firmly fastened
 Are the words of Collectors of Sayings."
 (*Ecclesiastes* xii. 11).

(1) תורה תתקתה גמילות חסדים
 וסופה גמילות חסדים :
 (סוטה י"ד.)

(2) גדול העושה צדקה
 יותר מכל הקרבנות :
 (סוכה מ"ט.)

(3) כל צדקה וחסד
 שישראל עושים בעולם הזה
 שלום גדול ופרקליטין גדולים
 בין ישראל לאביהם שבשמים :
 (ב"ב י'.)

(4) כשם שהחטאת מכפרת על ישראל
 כך צדקה מכפרת על-אומות העולם :
 (ב"ב י'.)

The Essence of Religion.

- (1) All virtues doth beneficence transcend,—
With it the Torah doth begin and end.

(*Sotah* 14a).

Charity Superior to Sacrifices.

- (2) An act of charity's of greater worth
Than all the sacrificial rites on earth.

(*Succah* 49b).

Charity and Benevolence our Advocates.

- (3) The kindly deeds that we increase,
And all the generous gifts we've given,
Ascend as messengers of peace,—
To plead for us they never cease
Before our Father that's in heaven.

(*Baba Bathra* 10a).

Charity Atones for the Gentiles.

- (4) As Israel's sacrifices once atoned
For sins which were with true repentance owned,
So is the charity of Gentiles sure
For all their sins atonement to procure.

(*Baba Bathra* 10b).

(5) יְהִי בֵיתְךָ פֶּתוּחַ לְרוּחָהּ

וְיִהְיוּ עֲנִיִּים בְּנֵי בֵיתְךָ !

(אבות ח' ה')

(6) כֹּל הַנּוֹתֵן פְּרוּטָה לְעָנִי

מִתְבָּרֵךְ בְּשֵׁשׁ בְּרָכוֹת •

וְהַמְּפִיסוֹ בְּדָבָרִים

מִתְבָּרֵךְ בְּעֶשְׂרֵי עֶשְׂרֵה בְּרָכוֹת :

(ב"ב ט' :)

(7) אֵין צְדָקָה מְשַׁתְּלֶמֶת

אֶלָּא לְפִי חֶסֶד שְׁבָה :

(סוכה מ"ט :)

(8) מִה־שְׁרִיזוֹן זֶה כָּל־קִלְפָּה וְקִלְפָּה

מִצְטַרְפֶּת לְשְׁרִיזוֹן גָּדוֹל •

אִם צְדָקָה כָּל־פְּרוּטָה וּפְרוּטָה

מִצְטַרְפֶּת לְחִשְׁבּוֹן גָּדוֹל :

(ב"ב ט' :)

(9) כֹּל הַמַּעֲלִים עֵינָיו מִן־הַצְדָּקָה

כְּאֵלוֹ עוֹבֵד עֲבוּדָה זָרָה :

(כתובות ס"ח ')

The Poor.

- (5) O let thy house stand open wide,
That in thy home the poor abide !

(*Aboth I. 5*).

Kind Words to the Poor.

- (6) Who gives his mite to one distress'd,
With many blessings shall be bless'd ;
Who gives with words of sympathy,
With twice as many bless'd shall be.

(*Baba Bathra 9b*).

Alms.

- (7) All gifts of alms their recompense shall gain
According to the *kindness* they contain.

(*Succah 49b*).

The Poor Man's Mite.

- (8) As oft by joining scale to scale,
Is made the largest coat-of-mail,
So, added, all the mites you've given
Shall reach a large amount in heaven.

(*Baba Bathra 9a*).

The Uncharitable.

- (9) To claims of charity who shuts his eyes,
To idol-worshippers himself allies.

(*Kethuboth 68a*).

(10) כָּל שְׂאִינוֹ מְבַקֵּר אֶת-הַחוּלָה

כִּאלֹו שׁוֹפֵךְ דָּמִים :

(נדרס מ' י')

(11) תֵּן-לוֹ מִשְׁלוֹ

שְׂאֵתָה וְשִׁלָּךְ שְׁלוֹ !

(אבות ג' ח')

(12) עֲשֶׂה דְּבָרִים קָשִׁים נִבְרָאוּ בְּעוֹלָם —

הָרַק קָשָׁה בְּרוֹזַל מְחַתְּכוֹ •

בְּרוֹזַל קָשָׁה אִישׁ מִפְּעָפְעוֹ •

אִישׁ קָשָׁה מִים מְכַבִּים אוֹתוֹ •

מִים קָשִׁים עֲבִים סוֹבְלִים אוֹתָם •

עֲבִים קָשִׁים רוּחַ מְפוֹרֶתָם •

רוּחַ קָשָׁה גּוֹף סוֹבֵלוֹ •

גּוֹף קָשָׁה פֶּחַד שׁוֹבְרוֹ •

פֶּחַד קָשָׁה יֵין מְפִיגוֹ •

יֵין קָשָׁה שְׁנָה מְפַכְּחָתוֹ •

וּמִיתָה קָשָׁה מְבַלֵּם •

וְצִדְקָה מַצְלֶת מִן-הַמִּיתָה !

(ב"ב י' י')

Neglecting the Sick.

- (10) Who fails to tend the sick incurreth guilt
As though by him had human blood been spilt.
(*Nedarim* 40a).
-

Give to God.

- (11) Give unto Him of that which is His own !
For thou and thine belong to Him alone.
(*Aboth* III. 8).
-

Charity the Mightiest Thing on Earth.

- (12) There are ten strong things in the world :—
The rock is strong, but iron breaks it ;
The iron's strong, but fire can melt it ;
The fire is strong, water can quench it ;
Water is strong, the clouds absorb it ;
The clouds are strong, the winds disperse them ;
The wind is strong, a man withstands it ;
A man is strong, but fear unmans him ;
Man's fear is strong, but wine removes it ;
And wine is strong, but sleep dispels it ;
But stronger than all these is—death !
Yet charity can save from death !
(*Baba Bathra* 10a).

(13) אִיזוּהִי דֶרֶךְ טוֹבָה שֶׁיִּדְבֹּק בָּהּ הָאָדָם?
 לֵב טוֹב לַשָּׁמַיִם וְלֵב טוֹב לַבְּרִיּוֹת:
 (אדר"נ י"ד ה')

(14) "וְאַנְוָהוּ"
 הָיוּ דוֹמָה לוֹ!
 מַה הוּא חֲנוּן וְרַחוּם •
 אֵף אֶתָּה הָיָה חֲנוּן וְרַחוּם!
 (שנת קל"ג:)

(15) כָּל הַמֵּרַחַם עַל-הַבְּרִיּוֹת
 בִּידוּעַ שֶׁהוּא מוֹרְעוֹ שֶׁל-אַבְרָהָם אָבִינוּ:
 (בינה ל"ג:)

(16) כָּל הַמֵּרַחַם עַל-הַבְּרִיּוֹת
 מֵרַחֲמֵין עָלָיו מִן-הַשָּׁמַיִם •
 וְכָל שֶׁאִינוֹ מֵרַחֵם עַל-הַבְּרִיּוֹת
 אֵין מֵרַחֲמֵין עָלָיו מִן-הַשָּׁמַיִם:
 (שנת קנ"ח:)

A Good Heart.

- (13) What leads to all the good that man can find?
A heart that's good to Heav'n and to mankind.
(*Aboth of R. Nathan XIV. 5*).
-

Honour God by Imitating Him.

- (14) You'll then best glorify your heav'nly Sire,
When to resemble Him you will aspire,—
Abounding, like the Merciful above,
In tender mercy and in gracious love.
(*Shabbath 133b*).
-

The True Child of Abraham.

- (15) Whosoever on showing compassion is bent,
From the patriarch Abram may claim his
descent.
(*Betsa 32b*).
-

Only the Merciful shall Receive Mercy.

- (16) Who shows compassion to mankind,
From Heaven shall compassion find;
But who compassion doth not own,
To him shall none from Heav'n be shown.
(*Shabbath 151b*).

(17) שְׁלֵשָׁה סִמָּנִים יֵשׁ בְּאוֹמָה זֶה—
 הֶרְחַמְנִים וְהַבִּישָׁנִים וְגוֹמְלֵי חֲסָדִים :
 (יִצְמוֹת ע"ט .)

(18) הָיִי מִתְלַמֵּידִיו שֶׁל־אַהֲרֹן—
 אוֹהֵב שָׁלוֹם וְרוֹדֵף שָׁלוֹם
 אוֹהֵב אֶת־הַבְּרִיּוֹת
 וּמִקְרָבָן לַתּוֹרָה !
 (אֲבוֹת א' י"ב)

(19) הַשּׁוֹנֵא אֶת־חֲבֵירוֹ
 הָרִי זֶה מִשּׁוֹפְכֵי דָמִים :
 (ד"א רבא י"א)

(20) כָּל־אַהֲבָה שֶׁהִיא תְלוּיָה בְּדָבָר
 בְּטֵל דָּבָר בְּטֵלָה אַהֲבָה .
 וְשֶׁאִינָה תְלוּיָה בְּדָבָר
 אִינָה בְּטֵלָה לְעוֹלָם :
 (אֲבוֹת ה' י"ט)

Jewish Characteristics.

- (17) By three distinctive signs we trace
 The members of the Jewish race :—
 A tender heart, self-reverence,
 And practical benevolence.

(*Yebamoth* 79a).

Love of Humanity.

- (18) Strive to be of Aaron's true disciples—
 Loving and pursuing peace each day,
 Ever loving all thy fellow-creatures,
 Bringing them beneath religion's sway !

(*Aboth* I. 12).

Hatred is Murder.

- (19) The man that hates his neighbour may be said
 To be of those that human blood have shed.

(*Derech Eretz Rabba* 11).

Love.

- (20) When Love upon a motive doth depend,
 'Twill with the motive end ;
 But when it hath no motive, Love is sure
 For ever to endure.

(*Aboth* V. 19).

(21) אֶהְבֶּה מִבְטָלַת הַשּׁוּרָה
וְשִׁנְאָה מִבְטָלַת הַשּׁוּרָה :

(סנהד' ק"ה :)

(22) דַּעֲלֹךְ סְנִי
לְחִבְרֹךְ לֹא תַעֲבִיר !

(שבת ל"א ')

(23) הוּי דִּן אֶת-כָּל-הָאָדָם
לְכַף זְכוּת !

(אבות א' ו')

(24) אֶל-תִּדְּרִין אֶת-חִבְרֹךְ
עַד שֶׁתִּגְיַע לְמִקְוָמוֹ !

(אבות ב' ה')

(25) אֶל-תִּהְיֶי דִּן יְחִידִי !
שָׂאִין דִּן יְחִידִי אֶלֶּא אֶחָד :

(אבות ד' י')

(26) הוּי מְקַבֵּל אֶת-כָּל-הָאָדָם
בְּסֶכֶר פָּנִים יְפוֹת !

(אבות א' ט"ו)

Love and Hate.

- (21) When love or hatred sways the heart,
A man will from his rules depart.

(*Sanhedrin* 105*b*).

The Golden Rule.

- (22) Whatever hateful is to *you*
Unto your neighbour never do !

(*Shabbath* 31*a*).

Judge Charitably.

- (23) Judge charitably every man,
And justify him all you can !

(*Aboth* I. 6).

Judge Not.

- (24) Judge not your fellow-man's condition
Until you be in *his* position !

(*Aboth* II. 5).

Judge Not Alone.

- (25) Judge not alone ! for none
Can judge alone save One.

(*Aboth* IV. 10).

Courtesy.

- (26) Receive each man, at every meeting,
With affable and friendly greeting !

(*Aboth* I. 15)

(27) אִינְהוּ מְכַבֵּד ?

הַמְכַבֵּד אֶת־הַבְּרִיּוֹת :

(אבות ד' א')

(28) יְהִי כְבוֹד חֲבֵרְךָ

חָבִיב עָלֶיךָ בְּשִׁלְךָ !

(אבות ב' ט"ו)

(29) הַמִּתְכַבֵּד בְּקִלּוֹן חֵבְרוּ

אֵין לוֹ חֵלֶק לְעוֹלָם הַבָּא :

('רוש' חגיגה ב' ז')

(30) נוֹחַ לוֹ לְאָדָם שִׁפִּיל עֲצָמוֹ לְכַבֵּשׁן הָאִשׁ

וְאֶל־לִבִּין פְּגִי חֵבְרוּ בְּרַבִּים :

(ב"מ כ"ט ז')

* * *

(31) כָּל הַמִּלְבִּין פְּגִי חֵבְרוּ בְּרַבִּים

בְּאֵלוֹ שׁוֹפֵךְ דָּמִים :

(ב"מ כ"ח ז')

Respect.

- (27) Who does respect and honour find?
Who honours and respects mankind.

(*Aboth IV. 1*).

A Neighbour's Honour.

- (28) Thy neighbour's honour e'er be prone
To hold as sacred as thine own!

(*Aboth II. 15*).

A Neighbour's Shame.

- (29) Who gets his honour through his neighbour's
shame,
No share of future bliss can ever claim.

(*Jer. Chagiga 2*).

Putting to Shame.

- (30) In a fiery furnace 'tis better to rush
Than a fellow-man publicly put to the blush.

(*Baba Metsia 59a*).

* * *

- (31) Who putteth publicly to shame
His fellow-man, incurreth blame
As great as would have been his guilt
If he his neighbour's blood had spilt.

(*Baba Metsia 58b*).

(32) הַמְּלָבִין אֶת־פְּנֵי חֲבֵרוֹ בְּרַבִּים
 אֵין לוֹ חֵלֶק לְעוֹלָם הַבָּא •
 (ב"מ כ"ט')

(33) אֶל־תִּשְׁתַּדֵּל לְרֹאוֹתוֹ
 בְּשַׁעַת קִלְקָלָתוֹ!
 (אבות ד' כ"ג)

(34) כֹּל הַמְּסַפֵּר לְשׁוֹן הָרַע
 כְּאֵלוֹ כָּפַר בְּעֵיקָר:
 (ערכין ט"ו:)

(35) אִם אוֹמְרִים עָלֶיךָ אַחֲרִים דָּבַר רָע
 אַל תַּעֲנֶם!
 גָּדוֹל יְהִיָּה בְּעֵינֶיךָ בְּקָטָן •
 אִם אָמַרְתָּ עַל־אַחֲרִים דָּבַר רָע
 קָטָן יְהִיָּה בְּעֵינֶיךָ בְּגָדוֹל
 עַד שֶׁתֵּלֵךְ וּתְפִים עָלָיו!
 (דא"ז א')

Putting to Shame.

- (32) Who puts his neighbour publicly to shame
To future bliss shall forfeit all his claim.

(*Baba Metsia* 59a).

A Neighbour's Disgrace.

- (33) Seek not to see thy neighbour's face,
If he be still in his disgrace !

(*Aboth IV.* 23).

Slander.

- (34) The man that is to slander given
Denies, in sooth, the God of Heaven.

(*Erachin* 15b).

Calumny.

- (35) If other men have spoken of you ill,
Be still !
The calumny, though great, but *little* deem !
If you have spoken ill of other men,
Why then,
The calumny, though little, *great* should seem,
Until you've gained their favour and esteem.

(*Derech Eretz Zuta I.*).

(36) יהי מִמּוֹן הַבֶּרֶךְ

חָבִיב עָלֶיךָ בְּשִׁלְךָ!

(אבות ב' י"ז)

(37) קָשָׁה גִּזְל הָדִיּוֹט

יֹתֵר מִגִּזְל גִּבָּה :

(ב"ב פ"ס י')

(38) לֹא עֲכָבְרָא גִנְבַּ

אֶלָּא חוֹרָא גִנְבַּ :

(גיטין מ"ה י')

(39) הוֹקְשׁוּ מִלּוֹי רַבִּית

לִשְׁוֹפְכֵי דָמִים :

(ב"מ ס"ח :)

A Neighbour's Property.

- (36) Thy neighbour's goods be ever prone
To hold as sacred as thine own!

(*Aboth II. 17*).

Honesty.

- (37) To rob a mortal 'neath the sky
Is worse than robbing God on high.

(*Baba Bathra 88a*).

The Receiver Worse than the Thief.

- (38) 'Twas not the mouse
Within the house
Committed theft;
It was the hole
Where what it stole
It brought and left.

(*Gittin 45a*).

Usury.

- (39) Who lend on usury are like in guilt
To those by whom the blood of men is spilt.

(*Baba Metsia 61b*).

(40) אַם עָשִׂיתָ לַחֲבֵרְךָ רָע קִמָּצָא

יֵהָא בְּעֵינֶיךָ הֶרְבָּה •

וְאִם עָשִׂיתָ לַחֲבֵרְךָ טוֹבָה הֶרְבָּה

יֵהָא בְּעֵינֶיךָ מְעַט •

וְאִם עָשָׂה לְךָ חֲבֵרְךָ טוֹבָה קִמָּצָא

יֵהָא בְּעֵינֶיךָ הֶרְבָּה •

וְאִם עָשָׂה לְךָ רָעָה רַבָּה

יֵהָא בְּעֵינֶיךָ קִמָּצָא !

(אדר"נ מ"א י"א)

(41) אִיזוּ הִיא דְּרֹךְ יִשְׂרָאֵל

שְׂיָבוֹר לֹא הָאָדָם ?

כָּל-שֶׁהִיא תִּפְאָרֶת לַעֲשֵׂהָ

וְתִפְאָרֶת לֹא מִן-הָאָדָם :

(אבות ב' א')

(42) כָּל שְׁרוֹחַ הַבְּרִיּוֹת נוֹחָה הַיָּמֶנִי

רוּחַ הַמָּקוֹם נוֹחָה הַיָּמֶנִי •

וְכָל שְׂאִין רוּחַ הַבְּרִיּוֹת נוֹחָה הַיָּמֶנִי

אֵין רוּחַ הַמָּקוֹם נוֹחָה הַיָּמֶנִי :

(אבות ג' י"ג)

(43) אַל-תְּהִי בֹז לְכָל-אָדָם

וְאַל-תְּהִי מַפְלִיג לְכָל-דָּבָר !

שְׂאִין לְךָ אָדָם שְׂאִין לֹא שָׁעָה

וְאֵין לְךָ דָּבָר שְׂאִין לֹא מָקוֹם :

(אבות ד' ג')

Duty to One's Neighbours.

- (40) The smallest harm regard as great,
 The greatest good as little rate,
 In deeds which *you* to others do !
 The smallest good as great esteem,
 The greatest harm as little deem,
 In deeds which *others* do to you !

(*Aboth of R. Nathan XLI. 11*).

The Path to Choose.

- (41) Which is the path, both right and wise,
 That for himself a man should find ?
 That which himself much dignifies,
 And brings him honour from mankind.

(*Aboth II. 1*).

Please Man to Please God.

- (42) Who gratifies his neighbours' minds,
 In him God's Spirit pleasure finds ;
 Who fails men's minds to gratify,
 Doth fail to please his God on high.

(*Aboth III. 13*).

Contempt.

- (43) Despise no man, nor scorn his pow'r !
 Nor, carping, cast on aught disgrace !
 There's not a man without his hour,
 And not a thing without its place.

(*Aboth IV. 3*).

(44) לְעוֹלָם תִּהְיֶה שְׂמָאל דּוֹהָה

וַיִּמֵּן מִקְרָבָת :

(סוטה מ"ז')

(45) כָּל הַמַּעֲבִיר עַל-מְדוֹתָיו

מַעֲבִירִין לוֹ עַל-כָּל-פְּשָׁעָיו :

(ר"ה י"ז')

(46) אִיזוֹ גִבּוֹר שֶׁבְּגִבּוֹרִים ?

מִי שֶׁעוֹשֶׂה שׁוֹנֵא אוֹהֵבוֹ :

(אדר"נ כ"ג ח')

(47) או חֲבֵרוֹתָא

או מִיתוֹתָא :

(תענית כ"ג')

(48) אָבִיב חֲנוּאֲתָא נְפִישִׁי אַחִי וּמְרַחֲמִי •

אָבִיב בְּזִיזִי לֹא אַחִי וְלֹא מְרַחֲמִי :

(שבת ל"ב')

Forbearance.

- (44) With your left hand push away !
With your right hand cause to stay !

(*Sotah* 47a).

Forgiveness.

- (45) The man by whom his neighbours are forgiven,
Himself sweet pardon shall receive from
Heaven.

(*Rosh Hashanah* 17a).

Turning Foes into Friends.

- (46) The name of "Bravest of the Brave,"
On whom should we bestow ?
On him who turns into a friend
His greatest mortal foe.

(*Aboth of R. Nathan* XXIII. 1).

Friendship.

- (47) Or Comrade sweet,
Or Death I'd greet.

(*Taanith* 23a).

Fair-Weather Friends.

- (48) At the door of the rich there is many a friend
and a brother ;
At the door of the poor there's neither the
one nor the other.

(*Shabbath* 32a).

(49) אֶל־יִפְטָר אָדָם מִחֵבֶרֶו
 אֵלָא מִתּוּךְ דְּבַר הִלָּכָה •
 שְׁמִתוּךְ כֶּךָ זֻכְרָהוּ :

(ברכות ל"א •)

(50) כֹּל הַמִּבְקֵשׁ רַחֲמִים עַל־חֵבֶרֶו
 וְהוּא צָרִיךְ לְאוֹתוֹ דְּבַר
 הוּא נֶעְנֶה תַּחֲלָה :

(ב"ק נ"ב •)

(51) אֶל־תִּרְצֶה אֶת־חֵבֶרֶךְ
 בְּשַׁעַת כְּעָסוֹ !

(אבות ד' כ"ג)

(52) אֶל־תִּנְחַמְהוּ
 בְּשַׁעַת שְׁמִתוֹ מִטָּל לְפָנָיו !

(אבות ד' כ"ג)

(53) לְעוֹלָם אֶל־תְּהִי בְרַבַּת הֲדִיוֹט
 קָלָה בְּעֵינֶיךָ !

(מגילה ט"ו)

A Word at Parting.

- (49) When from thy friend thou art about to part,
 Let some instructive word be spoken ;
 That word he'll ever cherish in his heart,
 And thee remember by its token.

(*Berachoth* 31a).

Pray for Others.

- (50) Who for his neighbour's sake doth plead
 That God to him a gift may send,
 If he himself that boon doth need,
 Receives that boon before his friend.

(*Baba Kama* 92a).

Anger.

- (51) Seek not thy neighbour to assuage
 While still he manifests his rage !

(*Aboth* IV. 23).

Comforting.

- (52) Thy fellow-man to comfort do not try
 While still he sees his dead before him lie !

(*Aboth* IV. 23).

Blessing.

- (53) Another's blessing ne'er despise,
 Though looking simple in thine eyes !

(*Megillah* 15a).

(54) לְעוֹלָם אֶל־תְּהִי קַלְלַת הַדִּיּוֹט
קָלָה בְּעֵינֶיךָ!
(ב"ק נ"ג י')

(55) בִּירָא דְשִׁתִּית מִנִּיה מִיָּא
לֹא תִשְׁדִּי בֵיה קָלָא!
(ב"ק נ"ז ז')

(56) חֲמָרָא לְמָרָא
וְטִיבוּתָא לְשִׁקְיָא:
(ב"ק נ"ז ז')

(57) אוֹמְרִים מְקַצֵּת שְׂבָחוֹ שֶׁל־אָדָם בְּפָנָיו
וְכֵלּוֹ שֶׁלֹּא בְּפָנָיו:
(עירובין י"ח ז')

(58) קִשּׁוּט עֲצָמָךְ
וְאַחֵר כֶּךָ קִשּׁוּט אַחֲרִים!
(ב"מ ק"ז ז')

Curse.

- (54) Think never lightly of an imprecation
That's uttered by a man of lowly station !
(*Baba Kama* 93a).
-

Ingratitude.

- (55) Cast not a stone into the well
Whose water did your thirst dispel !
(*Baba Kama* 92b).
-

Misplaced Gratitude.

- (56) The master owns the wine of sweetest flavour ;
The butler gets the credit for the favour.
(*Baba Kama* 92b).
-

Praise.

- (57) Before his face you praise a man
With praises but a few ;
Behind his back praise him with all
The praise that is his due !
(*Erubin* 18b).
-

Improving.

- (58) Improve *thyself*—and then
Improve all other men !
(*Baba Metsia* 107b).

(59) מוֹם שָׁבֵד
 אֶל-תֹּאמַר לַחֲבֵרְךָ!
 (ב"מ כ"ט:)

(60) "וַיְהִי בַיּוֹם שֶׁפֹּט הַשּׁוֹפְטִים—
 הָזָר שֶׁשּׁוֹפֵט אֶת-שׁוֹפְטָיו •
 אוֹמֵר לוֹ—"טוֹל קִיסָם מִבֵּין עֵינֶיךָ!"
 אוֹמֵר לוֹ—"טוֹל קוֹרָה מִבֵּין עֵינֶיךָ!"
 (ב"ב ט"ו:)

(61) אֶל-יִשְׁנָה אָדָם דַּעְתּוֹ
 מִדַּעַת חֲבֵרָיו וּבְנֵי אָדָם:
 (ד"א ז')

(62) חֲבֵרְךָ קָרִיף חֲמָרָא—
 אַכְפָּא לְגַבִּיךָ מוֹשֵׁשׁ!
 (ב"ק כ"ב:)

(63) אָדָם צָרִיךְ לָצֵאת יְדֵי הַבְּרִיּוֹת
 בְּדֶרֶךְ שְׁצָרִיךְ לָצֵאת יְדֵי הַמָּקוֹם:
 (ירוש' שקלים ג')

Reproving.

- (59) Taunt not a man with that defect
Which in thyself thou canst detect!

(*Baba Metsia* 59b).

Reprovers Reproved.

- (60) Woe to the age in which the judged, alas,
May justly on their judges sentence pass!
If one, who doth reprove his neighbour, cries,—
“Do thou take out the splinter of thine eyes!”
The other answers in a chiding tone,—
“Do thou remove the beam out of thine own!”

(*Baba Bathra* 15b).

Eccentricity.

- (61) Let no one act as if he had a mind
That differed from his friends and all mankind!

(*Derech Eretz* 7).

Submission.

- (62) Your neighbour calls you “Ass” before your
face—
Then quickly on your back a saddle place!

(*Baba Kama* 92b).

Appearances.

- (63) Before our fellow-creatures we must be
As blameless as before the Deity.

(*Jer. Shekalim* 3).

(64) כָּל-מָקוֹם שֶׁאָסְרוּ חֲכָמִים מִפְּנֵי מַרְאִית הָעֵין

אֶפִּילוּ בַּחֲדָרֵי חֲדָרִים אָסוּר :

(שנת קמ"ו :)

* * *

(65) הֶרַחֵק מִן-הַבְּעוּר

וּמִן-הַדּוּמָה לַבְּעוּר :

(אדר"ג ב' ב')

(66) שְׁלֹשָׁה שְׁתָּפִים הֵם בָּאָדָם—

הַקְדוּשׁ בְּרוּךְ הוּא וְאָבִיו וְאִמּוֹ .

בְּזִמְנֵי שֶׁאָדָם מְכַבֵּד אֶת-אָבִיו וְאֶת-אִמּוֹ

אָמַר הַקְדוּשׁ בְּרוּךְ הוּא—

"מַעֲלָה אֲנִי עֲלֵיהֶם

כְּאֵלֹו דִּרְתִּי בִּיגִיהֶם וְכַבְדּוּנִי :

(קידושין ל' :)

(67) רְחִילָא בְּתַר רְחִילָא אֲזֵלָא .

כְּעוֹבְדֵי אִמָּא כִּי עוֹבְדֵי בְּרֵתָא :

(כתובות ס"ג ')

Appearances.

- (64) Whatever, for appearance' sake,
 The sages have forbidden,
 Should not be done by any man,
 Though in his chamber hidden.

(*Shabbath 146b*).

* * *

- (65) From that which *is* unseemly,—run !
 And that which *seems* unseemly,—shun !

(*Aboth of R. Nathan II. 2*).

Parents.

- (66) God, your Father and your Mother,—
 They have each a share in you ;
 If you pay to both your parents
 That respect which is their due,
 Then together with your parents
 God considers He doth dwell,
 And by honouring your parents
 You do honour God as well.

(*Kiddushin 30b*).

Example.

- (67) The sheep will follow one another :
 A daughter acts as acts the mother.

(*Kethuboth 63a*).

(68) שוּתָא דִּינוּקָא בְּשׁוּקָא

אוּ דִּאָבָא אוּ דִּאָמָא :

(סוכה כ"ו :)

(69) כָּל הַקּוֹנֶה עֶבֶד עֶבְרִי

בְּקוֹנֶה אֲדוֹן לְעַצְמוֹ :

(קידושין כ' :)

(70) דִּיו לְעֶבֶד

שְׂיָהָא כְּרַבּוֹ :

(ברכות כ"ח :)

(71) כָּל-מֶה-שִּׁיאֵמַר לָךְ בְּעַל הַבַּיִת עֲשֵׂה—

חוּץ מִצָּא !

(פסחים פ"ו :)

(72) גָּדוֹל הוּא הַשָּׁלוֹם

שֶׁהַשָּׁלוֹם לְאֶרֶץ בְּשָׂאוֹר לְעֶסֶה !

(פרק השלוש)

Home Influence.

- (68) The prattle of a child out for a walk
Is but an echo of his parent's talk.
(*Succah* 56b).
-

Hebrew Servants.

- (69) Who doth a Hebrew servant gain
Doth for himself a lord obtain.
(*Kiddushin* 20a).
-

Servants.

- (70) Enough for the servant if he
As high as his master will be.
(*Berachoth* 58b).
-

Guests.

- (71) The bidding of your host obey!
Unless he bid you—"Go away!"
(*Pesachim* 86b)
-

Peace.

- (72) How great is Peace! to Earth below
It is what leaven is to dough!
(*Perek Hashalom*).

(73) עַל־שְׁלֹשָׁה דְּבָרִים הָעוֹלָם קַיָּם—

עַל־הָאֱמֶת וְעַל־הַדִּין וְעַל־הַשְּׁלוֹם :

(אבות א' י"ח)

* * *

(74) עַל־שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד—

עַל־הַתּוֹרָה וְעַל־הָעֲבוּדָה וְעַל־גְּמִילוּת חֶסֶדִים :

(אבות א' ב')

(75) אֶל־תִּפְרוֹשׁ

מִן־הַצְּבוּר !

(אבות ב' ה')

(76) כָּל הַמַּצְעֵר עֲצָמוֹ עִם הַצְּבוּר

זוֹכֶה וְרוֹאֶה בְּנֶחֱמַת צְבוּר :

(תענית י"א')

(77) "וְאִם מְעִינִי הָעֵדָה נַעֲשֶׂתָה לְשִׁגְגָה"—

מִשָּׁל לְכָל־הַ—בְּזֶמֶן שְׁעִינִיָּה יָפוּת

אֵין כָּל־גּוֹפָה צָרִיד בְּדִיקָה :

(תענית כ"ד')

Society.

- (73) The world depends upon these three,—
On Justice, Truth, and Harmony.

(*Aboth I. 18*).

* * *

- (74) On these three mighty pillars rests society,—
On Education, Charity, and Piety.

(*Aboth I. 2*).

The Public.

- (75) Yourself you must not separate
From sharing in the public fate!

(*Aboth II. 5*).

A Community in Trouble.

- (76) The man that shares a congregation's grief
Shall live to see its comfort and relief.

(*Taanith 11a*).

Leaders of a Community.

- (77) As the eyes of a bride, when with beauty they
shine,
Of her general beauty are deemed a sure sign,
So will a community's leaders attest,
By their worth and their fitness, the worth of
the rest.

(*Taanith 24a*).

(78) כִּד רִגִּיז רָעִיָא עַל עָנָא

עֲבִיד לְגַגְדָּא סְמוּתָא :

(ב"ק נ"ב *)

(79) דְּעוֹלָם יִרְאֶה דִּין עֲצָמוֹ

כָּאֵלֹו הָרַב מוֹנַחַת לוֹ בֵּין יִרְכּוּתָיו

וְגִיהֶנֶם פְּתוּחַ לוֹ מִתְחַתָּיו :

(סנהד' ז' :)

(80) כָּל-דִּין שֶׁדִּין דִּין אָמַת לְאָמַתוֹ

אֶפִּילוֹ שָׁעָה אַחַת

מַעֲלָה עָלָיו הַכָּתוּב

כָּאֵלֹו נַעֲשֶׂה שְׁתָּף לְהַקְדוּשׁ בְּרוּךְ הוּא

בְּמַעֲשֵׂה בְּרִאשִׁית :

(שנת י' *)

(81) יִקוּב הַדִּין

אֶת-הָהָר !

(סנהד' ז' *)

Bad Leaders.

- (78) When the shepherd is wroth with his flock,
you will find
That the shepherd doth render the bell-wether
blind.

(*Baba Kama* 52a).

The Sanctity of Life.

- (79) A judge, ere he the sentence doth impart,
Should feel, while sitting on his judgment-
seat,
As if a sword were pointed at his heart,
And dreadful hell were open at his feet.

(*Sanhedrin* 7b).

Honest Judges.

- (80) The judge, in judgment, just and fair
For even one brief hour,
Is deemed as if he had a share
In God's creative power.

(*Shabbath* 10a).

Justice.

- (81) Let justice flow from its pure source,
Though piercing mountains in its course !

(*Sanhedrin* 6a).

(82) דַּמְבִּי דִּינָא שְׁקֵלוּ גְלִימָה —

לִיזְמַר (זָמַר) וְלִיזִיל בְּאוֹרְחָא !

(סנהד' ז' י')

(83) שְׁלַשׁ שְׁבוּעוֹת הִלְלוּ לָמָּה ?

אַחַת שְׁלֹא יַעֲלוּ יִשְׂרָאֵל בְּחוּמָּה •

וְאַחַת שֶׁהַשְּׁבִיעַ הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת-יִשְׂרָאֵל

שְׁלֹא יִמְרְדוּ בְּאוֹמוֹת הָעוֹלָם •

וְאַחַת שֶׁהַשְּׁבִיעַ הַקָּדוֹשׁ בְּרוּךְ הוּא

אֶת-אוֹמוֹת הָעוֹלָם

שְׁלֹא יִשְׁתַּעֲבְדוּ בִּהְיוֹן בְּיִשְׂרָאֵל יוֹתֵר מִדְּאִי •

(כתובות קי"א •)

The Verdict of a Court.

- (82) If the court hath seized thy garment,
Which to thee doth not belong,
Go upon thy way rejoicing
That repaired hath been the wrong!
(*Sanhedrin 7a*).
-

Jewish Loyalty.

- (83) When first the sons of Judah
Were into exile driven,
Were oaths to Jews and Gentiles
Administered by Heaven.
The Jews did swear they'd never,
Uniting in one band,
By force try to recover
Their freedom and their land;
And, loyal to the countries
Where they should chance to dwell,
Against those several nations
They never would rebel.
And all the Gentile nations
Before the Lord did swear,—
They ne'er would use oppression
Too great for Jews to bear.
(*Kethuboth 111a*).

(84) אֲשֶׁרִי הַדּוֹר

שֶׁהַגְּדוֹלִים נִשְׁמָעִים לְקַטְנִים !

(ר"ה כ"ה :)

(85) הָיוּ מִתְפַּלְל בְּשִׁרְזָמָה שֶׁל־מַלְכוּת !

שֶׁאֶלְמָלָא מוֹרָאָה

אִישׁ אֶת־רֵיעָהּוּ חַיִּים בִּלְעוּ :

(אבות ג' ב')

(86) כָּל־אָדָם שָׂאִין לוֹ אִשָּׁה

שְׂרָוִי בְּלֹא שְׂמֻחָה בְּלֹא בִרְכָּה בְּלֹא טוֹבָה :

(יבמות ס"ג :)

(87) קָשִׁין לְזוּגָן

בְּקָרִיעַת יַם־סוּף :

(סוטה ב' י')

(88) כָּל הַנּוֹשֵׂא אִשָּׁה לְשׁוֹם מָמוֹן

הַיֵּינן לוֹ בָּנִים שְׂאִינָם מְהוּנָנִים :

(קידושין ע' י')

Obedience to Authority.

- (84) Bless'd is that age, and happy is its fate,
When to the small obedient are the great !

(*Rosh Hashana 25b*).

Loyalty.

- (85) With loyal heart and mind sincere
Pray that the Government may thrive !
For men, if unrestrained by fear,
Would swallow other men alive.

(*Aboth III. 2*).

Celibacy.

- (86) Whosoever spends his days without a wife
Has no blessing, joy, nor comfort in his life.

(*Yebamoth 62b*).

Marriage.

- (87) To join two in wedlock as husband and bride
Is as hard as it was the Red Sea to divide.

(*Sotah 2a*).

Marrying for Money.

- (88) Who weds a woman for her gold,
His children worthless shall behold.

(*Kiddushin 70a*).

(89) נְחִית דְּרָגָא

נְתִיב אֶתְתָּא !

סַק דְּרָגָא

בְּחַר שׁוֹשְׁבֵינָא !

(ינמות ס"ג .)

(90) אֵין מְוַגֵּין לוֹ לְאָדָם אִשָּׁה

אֶלָּא לְפִי מַעֲשָׂיו :

(סוטה ב' .)

(91) לְעוֹלָם יִהְיֶה אָדָם זֶהִיר בְּכָבוֹד אִשְׁתּוֹ .

שְׂאִין בְּרָכָה מְצוּיָה בְּתוֹךְ בֵּיתוֹ שֶׁל־אָדָם

אֶלָּא בְּשִׁבִּיל אִשְׁתּוֹ :

(ב"מ כ"ט .)

(92) אֶתְתָּךְ גּוֹצָא

גָּחִין וְתִלְחוּשׁ לָהּ !

(ב"מ כ"ט .)

Choosing a Wife.

- (89) Step down in life,
And take a wife!
One step ascend,
And choose your friend!

(*Yebamoth 63a*).

A Wife.

- (90) To every man's assigned a wife
According to his acts in life.

(*Sotah 2a*).

Respect your Wife.

- (91) Great care a man must ever take
To show due honour to his spouse!
Since only for his wife's sweet sake
Do blessings rest upon his house.

(*Baba Metsia 57a*).

Consult your Wife.

- (92) If the wife you have is small,
Bend to her and whisper all!

(*Baba Metsia 59a*).

(93) לְעוֹלָם יִהְיֶה אָדָם זֶהִיר

בְּאוֹנָת אִשְׁתּוֹ •

שְׁמִתוֹךְ שְׂדֵמְעָתָה מְצוּיָה

אוֹנָתָה קְרוֹבָה :

(ב"מ נ"ט •)

(94) הָאוֹהֵב אֶת-אִשְׁתּוֹ כְּגֻפוֹ •

וְהַמִּכְבֶּדָה יוֹתֵר מְגֻפוֹ •

וְהַמְדְרִיךְ בָּנָיו וּבָנוֹתָיו בַּדֶּרֶךְ יִשְׂרָאֵל •

וְהַמְשִׁיאַן סָמוּךְ לְפָרֶקֶן •

עָלָיו הַכֶּתוּב אוֹמֵר—

”וַיִּדְעַת בִּי שָׁלוֹם אֶהְיֶה!”

(עצמות ס"ג •)

(95) כֹּד מִשְׁלָם שְׂעוּרֵי מִכְרָא

נָקִישׁ וְאֵתִי תִגְרָא בְּבֵיתָא :

(ב"מ נ"ט •)

Never Wrong your Wife.

- (93) The greatest care a man must take
Never to wrong his spouse !
Her ready tears God's wrath awake,
And speedy vengeance rouse.

(Baba Metsia 59a).

Domestic Peace.

- (94) As dearly as he loves himself,
Who doth his wife adore,—
Respecting her as much as he
Respects himself, and more ;
Who leads his children, step by step,
The path of right to tread,
And when the proper time is nigh,
He causes them to wed ;—
This is the man of whom we find
The Holy Scriptures say,—
“ *And thou wilt know that in thy home
Shall peace for ever stay !* ”

(Yebamoth 62b).

Poverty a Cause of Strife.

- (95) When in the jar no barley's longer found,
Then quarrels come and through the house
resound.

(Baba Metsia 59a).

(96) כָּל-אָדָם נִשְׁמָתָהּ אִשְׁתּוֹ רֹאשָׁנָה
בָּאלוֹ חָרַב בֵּית הַמִּקְדָּשׁ בְּיָמָיו :
(סנהדרין כ"ג :)

(97) הַמִּצְפָּה לְשֹׁכֵר אִשְׁתּוֹ
אֵינוֹ רוֹאֶה סִימָן בְּרָכָה לְעוֹלָם :
(פסחים נ' :)

(98) כָּל-כָּאֵב וְלֹא כָאֵב לֵב !
כָּל-רָעָה וְלֹא אִשָּׁה רָעָה !
(שבת י"א ')

(99) אִשָּׁה טוֹבָה
מֵתָנָה טוֹבָה לְבַעֲלָהּ :
(יבמות ס"ג :)

(100) נָתַן הַקֹּדֶשׁ בְּרוּךְ הוּא
בִּינָה יְתִירָה בְּאִשָּׁה יוֹתֵר מִבְּאִישׁ :
(נדה מ"ה :)

Death of a Wife.

- (96) He who has seen the death of his first wife
Has seen the Temple ruined in his life.

(*Sanhedrin 22b*).

A Wife's Earnings.

- (97) Who waiteth for the earnings of his wife,
Shall see no trace of blessing in his life.

(*Pesachim 50b*).

A Bad Wife.

- (98) Any ache and any smart
Rather than an aching heart!
Any ill and cruel fate
Rather than a cruel mate!

(*Shabbath 11a*).

A Good Wife.

- (99) A gift most precious has that man in life
Who has secured a good and loving wife.

(*Yebamoth 63b*).

Woman's Intelligence.

- (100) Intelligence to woman's heart
More than to man's did God impart.

(*Nidda 45b*).

(101) סָבָא בְּבֵיתָא פֶּאֱחָא בְּבֵיתָא •

סָבָתָא בְּבֵיתָא סִימָא בְּבֵיתָא :

(ערכין י"ט •)

(102) בְּשִׁתָּהּ שָׁל־אִשָּׁה

מְרַבָּה מִשָּׁל־אִישׁ :

(כתובות ס"ז :)

(103) בְּשֹׁכֵר נָשִׁים צִדְקָנִיּוֹת

שָׁהִיוּ בְּאוֹתוֹ הַדּוֹר

נִגְאָלוּ יִשְׂרָאֵל מִמַּצְרִים :

(סוטה י"א :)

(104) עֲשָׂרָה קָבִים שִׁתָּה יָרְדוּ לְעוֹלָם—

תִּשְׁעָה נָטְלוּ נָשִׁים וְאַחַד כָּל־הָעוֹלָם כָּלוּ :

(קידושין מ"ט :)

(105) יָאֵלוּ דְּבָרֵי תוֹרָה שֶׁקְּנִישִׁים לְקִנּוּתָם

בְּכָלִי זָהָב וּכְלִי פֶזֶז •

וְנוֹחִין לְאַבְדֵּן בְּכָלִי זָכוּכִית :

(סגיגה ט"ו •)

An Aged Woman.

- (101) An aged man is in the house distressing ;
 An aged woman's in the house a blessing.

(*Erachin* 19a).

A Woman's Shame.

- (102) A woman feels humiliation
 More than a man feels degradation.

(*Kethuboth* 67b).

Good Women.

- (103) Through the virtues of their women,
 Which upon that age did shine,
 Were the Israelites from Egypt
 All redeemed by help divine.

(*Sotah* 11b).

Woman's Loquacity.

- (104) The world with ten measures of Talking is
 bless'd,—
 Nine taken by Women, and one by the rest.

(*Kiddushin* 49b).

Knowledge.

- (105) 'Tis hard to get knowledge, or gain sacred lore,
 As vessels of gold which are precious in cost;
 But easy to lose it from memory's store,
 As vessels of glass can be broken and lost.

(*Chagiga* 15a).

(106) שְׁלֵשָׁה זָרִים הֵם —
 שֶׁל־מִזְבֵּחַ שֶׁל־שִׁלְחָן שֶׁל־אֲרוֹן •
 שֶׁל־מִזְבֵּחַ זָכָה אֶהְיֶה וְנִטְלוּ •
 שֶׁל־שִׁלְחָן זָכָה דָּוִד וְנִטְלוּ •
 שֶׁל־אֲרוֹן עֲדִין מוֹנֵחַ הוּא •
 כָּל הָרוֹצֶה לְטוֹל יָבֹא וְיִטּוֹל!
 שָׁמָּה תֵּאמַר פְּחוֹת שְׂבָהֵן הוּא
 תִּלְמוּד לֹמֵר — “ בִּי מַלְכִּים יִמְלֹכוּ ” :
 (יומא ע"ב :)

(107) אֶל־תֵּאמַר לְבִשְׂאֶפְנֶה אֶשְׁנֶה!
 שָׁמָּה לֹא תִפְנֶה!
 (אבות ב' ה' י')

(108) אֶפִּילוּ נִכְרֵי וְעוֹסֵק בִּתְוֹרָה
 הָרִי הוּא כְּבִהֵן גָּדוֹל :
 (ב"ק ל"ח י')

(109) כָּל הָעוֹסֵק בִּתְוֹרָה מִבְּפָנִים
 תּוֹרָתוֹ מִכְרֹת עָלָיו מִבְּחוּץ :
 (מו"ק ט"ז :)

Universal Education.

- (106) Three crowns adorn'd, within the holy Shrine,
 The Altar, Table, and the Ark divine.
 The crown of Priesthood Aaron took alone ;
 The crown of Kingship David made his own ;
 But, lo ! the Torah's crown remaineth still,
 And all may claim it, whosoever will.
 Think not that of the three it is the least,—
 Nay, it excels the crowns of King and Priest.
(Yoma 72b).
-

Learn Now.

- (107) Say not—" When disengaged I'll learn " !
 Such leisure you may never earn.
(Aboth II. 5a).
-

Education Elevates.

- (108) Who learn the Torah, Gentiles though they be,
 Are like High Priests in worth and dignity.
(Baba Kama 38a).
-

Knowledge Brings Fame.

- (109) Who seeking knowledge doth retired
 Within his chamber hide,
 That knowledge, when 'tis once acquired,
 Proclaims him far and wide.
(Moed Katan 16b).

(110) אֵין דְּבָרִי תוֹרָה מִתְקַיֵּמִין

אֶלָּא בְּמִי שְׁמַמִּית עֲצָמוֹ עָלֶיהָ :

(ברכות ס"ג :)

(111) הֵאֵי צוֹרְבָא מַרְבָּנָן דְּמִי לְפִרְצִידָא

דְּתוּתִי קָלָא דִּכְיוֹן דִּנְבָט נְבָט :

(תענית ד' י')

(112) דָּלָא מוֹסִיף

יִסִּיף :

(אבות א' י"ג י')

(113) תִּלְמִידֵי חֲכָמִים אֵין לָהֶם מְנוּחָה

לֹא בְּעוֹלָם הָזֶה וְלֹא בְּעוֹלָם הַבָּא .

שְׁנֵאמַר—”יִלְכוּ מַחִיל אֶל-חִיל

יִרְאֶה אֶל-אֱלֹהִים בְּצִיּוֹן .”

(ברכות ס"ד י')

Knowledge Involves Self-Denial.

- (110) With him alone can knowledge ever stay
Who for its sake his baser self doth slay.

(*Berachoth* 63b).

A Student.

- (111) A Student 's like the seed the sod below,
Which, once it sprouts, will sprout and
heav'nwards grow.

(*Taanith* 4a).

Progress.

- (112) Who fails his knowledge to increase
Is sure to see his knowledge cease.

(*Aboth I.* 13).

Perpetual Progress.

- (113) From their task of self-improvement,
Rest is ne'er to Scholars given;
In the next they'll strive for culture,
As in this world they have striven,—
Yea, "from strength to strength advancing,
They'll be seen by God in heaven."

(*Berachoth* 64a).

(114) אֶל־תִּסְתַּכֵּל בְּקִנְקֵן אֶלָּא בְּמַה־שֵּׁישׁ בּוֹ !

יֵשׁ קִנְקֵן חֲדָשׁ מֵלֹא יֵשֶׁן •

וְיֵשֶׁן שֶׁאֶפִּילוֹ חֲדָשׁ אֵין בּוֹ :

(אבות ד' כ"ז)

(115) הֲרֵבָה לְמִדָּתִי מֵרַבּוּתִי •

וּמִחֲבָרֵי יוֹתֵר מֵרַבּוּתִי •

וּמִתְלַמִּידֵי יוֹתֵר מִכָּלֶם :

(תענית ז' י')

(116) מָה עֵין קָטָן מְדַלֵּק אֶת־הַגָּדוֹל •

אִם תְּלַמִּידֵי חֲכָמִים קָטָנִים

מְחַדְּדִים אֶת־הַגָּדוֹלִים :

(תענית ז')

(117) מַה־בְּרָוֶל זֶה אַחֵר מְחַדְּדֵי אֶת־חֲבָרָיו •

אִם שְׁנֵי תְלַמִּידֵי חֲכָמִים מְחַדְּדִין זֶה אֶת־זֶה :

(תענית ז' י')

(118) אֵין הַתּוֹרָה נִקְנִית

אֶלָּא בְּחִבּוּנָה :

(ברכות ס"ג :)

Learn even from the Young.

- (114) Do not look at the cask, but at what it doth hold!

For it doth very often befall
That a *new* cask is brimful of wine that is old,
While an *old* cask has no wine at all.

(*Aboth IV. 27*).

Learning from Disciples.

- (115) From my teachers I have gained much lore ;
From my fellow-students greater store ;
From my lov'd disciples even more.

(*Taanith 7a*).

Learning from Inferiors.

- (116) The smaller stick can make the larger burn ;
From lesser scholars can the greater learn.

(*Taanith 7a*).

Mutual Improvement.

- (117) As iron sharpens iron, so we find
Two students sharpen one another's mind.

(*Taanith 7a*).

Association.

- (118) No proper education
Without association.

(*Berachoth 63b*).

(119) אֵין לָךְ בֶּן-חורִין
אֶלָּא מִי שֶׁעוֹסֵק בְּתִלְמוּד תּוֹרָה :
(אבות ו' ב')

(120) קָנָה לוֹ דְּבָרֵי תּוֹרָה
קָנָה לוֹ חַיֵּי הָעוֹלָם הַבָּא :
(אבות ב' ח')

(121) בְּתַחֲלָה נִקְרְאת הַתּוֹרָה
עַל-שֵׁמוֹ שֶׁל-הַקְדוֹשׁ בְּרוּךְ הוּא .
וּבִסּוֹף נִקְרְאת עַל-שֵׁם שְׁלוֹ :
(ע"ז י"ט')

(122) תִּלְמִידֵי הַכֹּהֲמִים
מְרַבִּים שְׁלוֹם בְּעוֹלָם :
(ברכות ס"ד')

(123) תִּלְמִידֵי הַכֹּהֲמִים נִקְרְאִים בְּנֵאִין —
מִפְּנֵי שֶׁעוֹסְקִים בְּבִנְיָנוֹ שֶׁל-עוֹלָם כָּל-יְמֵיהֶם :
(שבת קי"ד')

(124) מֵאֵן אֵינוֹן נְטוּרֵי קִרְתָּא ?
סִפְרֵיָא וּמִתְנִיָא :
(ירוש' חגיגה ב')

True Freedom.

- (119) Who labours in the Torah—he,
And none but he, is ever free.

(*Aboth VI. 2*).

Religious Knowledge.

- (120) Who wins the words of sacred lore
Wins happy life for evermore.

(*Aboth II. 8*).

Ownership of Knowledge.

- (121) At first the Law belongs to God alone ;
When you've acquired its knowledge—'tis
your own.

(*Aboda Zara 19a*).

Scholars.

- (122) Scholars in the world increase
Sweetest harmony and peace.

(*Berachoth 64a*).

"Free-masons."

- (123) The Wise are called the "Builders" of the
age,—
For they in building up the world engage.

(*Shabbath 114a*).

A City's Guardians.

- (124) Who are the guardians of a State ?
The Teachers of the small and great.

(*Jer. Chagiga 2*).

(125) הוֹהֲרוּ בְּבָנֵי עֲנָיִים
שָׁמָּה תֵּצֵא תוֹרָה!
(נדרים פ"א *)

(126) מִה־נִּשְׁקַמַּר אָדָם יַעֲשֶׂה *
וַיִּלְמַד לְאַחֵרִים וַיַּעֲשׂוּ:
(אדר"נ י"ג' ב')

(127) מִה־אָגִזוּ זֶה אֶף-עַל-פִּי שְׁמִלּוּכְלָךְ בְּטִיט
אֵין מִה־נִּשְׁבְּתוּכוּ נִמְאָם *
אֶף תִּלְמִיד חָכָם אֶף-עַל-פִּי שְׁפָרַח
אֵין תּוֹרָתוֹ נִמְאָסֶת:
(מגינה ט"ו:)

(128) "אֶל-תִּגְעוּ בַּמִּשְׁחִי" —
אֵלֹו תִּינוּקוֹת שְׁלִבֵּית-דָּבָן *
"וּבְנֵי־אֵל תִּרְעוּ" —
אֵלֹו תִּלְמִידֵי חֲכָמִים:
(שבת קי"ט:)

Children of the Poor.

- (125) Upon the children of the poor
Bestow the greatest care !
For they full oft of scholarship
Receive the greatest share.

(*Nedarim* 81a).

Learn, Act and Teach.

- (126) Act as you've learnt, and give to men your
thought,
That they may practise what by you they're
taught !

(*Aboth of R. Nathan XIII. 2*).

A Sinner's Knowledge.

- (127) A nut which is soiled on the surface
May hold a sweet kernel within :
So despise not the knowledge of scholars
Though stained be those scholars by sin.

(*Chagiga* 15b).

Little Children, God's Messiahs.

- (128) "Your hands on my Messiahs do not lay !"—
The little children of the schools are they.
"And to my Prophets do no ill !"—applies
To scholars, the disciples of the Wise.

(*Shabbath* 119b).

(129) אֵין הָעוֹלָם מִתְקִים
 אֶלָּא בְּשִׁבִּיל הֶבֶל תִּינוּקוֹת שֶׁל־בֵּית־רַבִּן :
 (שנת ק"ט :)

(130) כָּל־עִיר שֶׁאֵין בָּהּ תִּינוּקוֹת שֶׁל־בֵּית־רַבִּן
 מַחְרִיבִין אוֹתָהּ :
 (שנת ק"ט :)

(131) מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ
 נִטְלָה נְבוּאָה מִן־הַנְּבִיאִים
 וְנִתְּנָה לְשׁוֹטִים וְלִתִּינוּקוֹת :
 (נ"ב נ"ב :)

(132) תִּלְמִידֵי חֲכָמִים כָּל־זְמַן שְׂמֻזְקִינִין
 חֲכָמָה נְתוּסָפֶת בָּהֶם •
 וְעַמֵּי הָאָרֶץ כָּל־זְמַן שְׂמֻזְקִינִין
 מִפְּנֵשׁוֹת נְתוּסָפֶת בָּהֶם :
 (שנת קנ"ב :)

Little Children, the World's Saviours.

- (129) Upon the little children of the schools
 Does all the world depend—
 Saved by their breath of innocence
 From coming to an end.

(*Shabbath 119b*).

Schools.

- (130) The place that is of schools devoid
 Is surely doomed to be destroyed.

(*Shabbath 119b*).

Modern Prophets.

- (131) When once the Temple was no more,
 The gift, which Prophets had before,
 Was—when it left the Prophets' schools—
 Bestowed on children and on fools.

(*Baba Bathra 12b*).

The Educated and the Ignorant.

- (132) True knowledge and culture who strive to
 obtain,
 The older they grow the more wisdom they
 gain ;
 But those who to knowledge and culture are
 foes,
 As older each gets the more foolish he grows.

(*Shabbath 152a*).

(133) אֵין בּוֹר יֵרָא חֶטָּא

וְלֹא עִם הָאָרֶץ חֶסֶד :

(אבות ב' ו')

(134) אִם עִם הָאָרֶץ הוּא חֶסֶד

אֶל־תִּדּוֹר בְּשִׁבּוֹנָתוֹ !

(שבת ס"ג')

(135) הִדְיוּט —

קוֹפֵץ בְּרֹאשׁ !

(מגילה י"ב :)

(136) הָיוּ זָנֵב לְאֲרִיּוֹת

וְאֶל־תִּהְיֶה רֹאשׁ לְשָׁעֲלִים !

(אבות ד' כ')

(137) אֶסְתִּירָא בְּלִגְיָנָא

קִישׁ קִישׁ קָרִיא !

(ב"מ פ"ה :)

Ignorance.

- (133) Who sacred knowledge doth not win
Will never have true fear of sin,
For ignorance can never be
The home of genuine piety.

(*Aboth II. 6*).

A Pious Ignoramus.

- (134) Move far away from his society
Whose ignorance is joined with piety !

(*Shabbath 63a*).

Ignorance and Impudence.

- (135) To take the lead, at every chance,
All eager stands bold Ignorance.

(*Megilla 12b*).

Led and Leading.

- (136) Better be by Lions led
Than of Foxes be the head.

(*Aboth IV. 20*).

A Little Learning.

- (137) A single coin in an empty jar
Creates a clamorous noise that's heard afar.

(*Baba Metsia 85b*).

(I38) חָכָם —

עֲדִיף מִנְּבִיא :

(ג"ז י"ג')

(I39) אִיזְהוּ חָכָם ?

הַלּוֹמֵד מִכָּל-אָדָם :

(אבות ד' א')

(I40) אֵין הַקְדוּשׁ בְּרוּךְ הוּא נֹתֵן חֲכָמָה

אֶלָּא לְמִי שֵׁישׁ בּוֹ חֲכָמָה :

(ברכות נ"ה')

(I41) מִדַּת בֶּשֶׁר וָדָם —

כָּלִי רִיקוֹן מַחְזִיק

מָלֵא אֵינוֹ מַחְזִיק •

אָבֵל הַקְדוּשׁ בְּרוּךְ הוּא אֵינוֹ כֵּן —

מָלֵא מַחְזִיק

רִיקוֹן אֵינוֹ מַחְזִיק :

(ברכות מ' א')

Scholars.

- (138) A wise man, with a scholar's education,
Excels a prophet with his inspiration.

(*Baba Bathra* 12a).

Who is Wise?

- (139) Who's truly wise beneath the sun?
Who seeks to learn from every one.

(*Aboth IV. 1*).

Wisdom.

- (140) The gift of wisdom God doth ne'er impart
Unless a man hath wisdom in his heart.

(*Berachoth* 55a).

Spiritual Gifts.

- (141) Lo, this is one of Nature's laws,
Observed the world all o'er :—
A vessel wholly void will hold
What into it we pour ;
But when the vessel once is full,
It can receive no more.
Not so in gifts of soul or mind
Doth God for us ordain :
The more a man already hath,
The more he will contain,
And who possesses none at all
With him will none remain.

(*Berachoth* 40a).

(142) מֵה־פִּיִּם מְנִיחִים מָקוֹם גְּבוּהַ
וְהוֹלְכִים לְמָקוֹם גָּמוּד •
אִם דְּבָרֵי תוֹרָה אֵין מִתְקַיָּמִים
אַלֵּא בְּמִי שֶׁדַּעַתּוֹ שְׂפֵלָה :
(תענית ו' •)

(143) הֲיִיה בְּאֶסְקוּפָה הַתַּחְתּוֹנָה שֶׁהֶפֶל דָּשִׁין בָּהּ •
וּבִיתֵר הַנְּמוּכָה שֶׁהֶפֶל תּוֹלִין בָּהּ !
(ד"א זוטא א')

(144) לְעוֹלָם יִלְמַד אָדָם מִדַּעַת קוֹנוֹ !
שֶׁהָרִי הַקָּדוֹשׁ בְּרוּךְ הוּא
הִנִּיחַ כָּל-הָרִים וּגְבָעוֹת
וְהִשְׁרָה שְׂכִינָתוֹ עַל הַר סִינִי •
וְהִנִּיחַ כָּל-אֵילָנוֹת טוֹבוֹת
וְהִשְׁרָה שְׂכִינָתוֹ בְּסִנָּה :
(סוטה ה' •)

A Humble Mind.

- (142) As waters from the heights descend, that they
 A lower bed may find,
 So, too, with him alone will knowledge stay
 Who hath an humble mind.

(Taanith 7a).

Humility.

- (143) Be as the threshold trod by every one,
 And like the lowest peg all hang upon !

(Derech Eretz Zuta I.).

Meekness.

- (144) A man should ever learn to act
 In concert with God's will.
 For God disdained each mountain high,
 And left each lofty hill,
 But deemed the lowly Sinai
 The fittest and the best
 Whereon His glory should descend,
 His holy presence rest.
 So, too, the high and stately trees,—
 God set them all aside,
 But caused within the humble bush
 His presence to abide.

(Sotah 5a)

(145) לְעוֹלָם יִהְיֶה אָדָם מִן־הַנֶּרְדָּפִים

וְלֹא מִן הָרֹדָפִים!

שָׂאִין לָךְ נֶרְדָּף בְּעוֹפּוֹת

יֹתֵר מִתּוֹרִים וּבְנֵי־יוֹנָה

וְהַכְּשִׁירָם הַכָּתוּב לְגַבִּי מִזֶּבַח :

(ב"ק נ"ג י')

(146) כָּל־אָדָם שֵׁשׁ בּו גִּסְתֵּי־הָרוּחַ

אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא —

“אֵין אֲנִי וְהוּא יְכוּלִים לָדוּר בְּעוֹלָם :

(סוטה ס' י')

(147) (כָּל־אָדָם שֵׁשׁ בּו גִּסְתֵּי־הָרוּחַ)

כָּאֵלוּ כָּפַר בְּעִיקָר :

(סוטה ד' י')

(148) כָּל־אָדָם שֵׁשׁ בּו גִּסְתֵּי־הָרוּחַ

כָּאֵלוּ עוֹבֵד אֱלִילִים :

(סוטה ד' י')

(149) סִימָן לְגִסְתֵּי־הָרוּחַ

עֲנִיּוֹת (הַתּוֹרָה) :

(סנהד' כ"ד י')

The Persecuted.

- (145) One of the persecuted rather be
 Than of the persecutors! For we see
 No birds more preyed upon than are the
 doves,
 Yet these upon the altar Heaven loves.

(*Baba Kama* 93a).

Pride.

- (146) God saith—"With him that's filled with
 pride
 I cannot in the world abide."

(*Sotah* 5a).

Pride is Atheism.

- (147) He's deemed, in whom abideth pride,
 As though his God he has denied.

(*Sotah* 4b).

Pride is Idolatry.

- (148) A man, puffed up with arrogance and pride,
 To one who worships idols is allied.

(*Sotah* 4b).

Pride a Sign of Ignorance.

- (149) Pride is a sign, wherever it may chance,
 Of that worst poverty called—Ignorance.

(*Sanhedrin* 24a).

(150) פֶּלַה הַמְתִּיהָר —

אִם הָכֶם הוּא הַכֶּמֶתוֹ מִסְתַּלֶּקֶת מִמֶּנּוּ •
וְאִם נָבִיא הוּא נְבוֹאָתוֹ מִסְתַּלֶּקֶת מִמֶּנּוּ •
(פסחים ס"ו :)

(151) נָגַד שָׁמָּה

אֲבָר שָׁמָּה !

(אבות ח' י"ג)

(152) הָרִשּׁוֹת מְקַבֵּרֶת

אֶת-בְּעָלֶיהָ :

(יומא פ"ו :)

(153) פֶּלַה הַמְחִיר אַחֵר הַגְּדֵלָה

גְּדֵלָה בּוֹרַחַת מִמֶּנּוּ •
וְכָל הַבּוֹרַח מִן-הַגְּדֵלָה
גְּדֵלָה מִחֲצֵרֶת אַחֲרָיו :

(עירובין י"ג :)

Arrogance.

- (150) Whene'er a mortal man uplifts
 With arrogance his heart—
 Scholar or Prophet—all his gifts
 Shall soon from him depart.

(*Pesachim* 66b).

Aggrandizement.

- (151) Aggrandizement do thou avoid!
 A name made great's a name destroyed.

(*Aboth* I. 13).

Ambition is Fatal.

- (152) Ambition, as its fate,
 Death and the Grave await!

(*Yoma* 86b).

Ambitious Men.

- (153) Who on Greatness strives to seize,
 Greatness 'scapes his greedy grasp;
 But whoe'er from Greatness flees,
 Him doth Greatness seek to clasp.

(*Erubin* 13b).

(154) הָיוּ זְהִירִים בְּרִשּׁוֹת!
 שָׂאִין מִקְרָבִים לוֹ לְאָדָם
 אֵלָּא לְצוּרָךְ עֲצָמִים •
 נִרְאִים בְּאוֹהֲבִים בְּשִׁעַת הַנָּאֲתָם •
 וְאִין עוֹמְדִים לוֹ לְאָדָם בְּשִׁעַת דְּחִקּוֹ:
 (אֲנוֹת ב' ג')

(155) לְעוֹלָם יֵהֵא אָדָם כִּךְ בִּקְנָה
 וְאֵל יֵהֵא קִשָּׁה בְּאֶרְזוֹ!
 (תַּעֲנִית ב' :)

(156) לָא תִיעוּל דְּוִיָּא בְּלִבְךָ!
 דְּגִבְרִין גִּיבְרִין קִטְל דְּוִיָּא:
 (סְנֵהד' ק' :)

(157) אֶל-תִּצֹר צֶרֶת מָחָר!
 שְׂמָא מָחָר אֵינְנוּ
 וְנִמְצָא מִצְטָעֵר
 עַל-עוֹלָם שְׂאִינוּ שְׁלוֹ:
 (סְנֵהד' ק :)

Politicians.

- (154) Beware of all ambitious men in pow'r,
Who never but from selfish motives deign
To patronise a man ! Yea, at that hour,
When for themselves some boon they hope
to gain,
They seem to him the kindest friends indeed ;
But oh, they stand not by him in his need !
(*Aboth II. 3.*)
-

Gentleness.

- (155) As yielding as the pliant reed
A man should ever be,
And not unbending and as hard
As is the cedar tree !
(*Taanith 20b.*)
-

Care.

- (156) From placing Care within your heart refrain !
For mighty are the victims Care has slain.
(*Sanhedrin 100b.*)
-

To-morrow.

- (157) About the morrow do not sorrow !
For thee there may be no To-morrow.
Thou mayest find thou didst but pine
About a world that was not thine.
(*Sanhedrin 100b.*)

(158) דִּיהָ לְצָרָה

בְּשַׁעֲתָהּ !

(ברכות ט' :)

(159) צָרוֹת הָאֲהֲרוֹנוֹת

מְשַׁכְּחוֹת אֶת־הָרֵאשׁוֹנוֹת :

(ברכות י"ג ')

(160) אֵיזְהוּ עֲשִׂיר ?

הַשְּׂמִיחַ בְּחֶלְקוֹ :

(אבות ד' א')

(161) גִּמְלָא אֶזֶל לְמִיבְעֵי קֶרְנִי —

אוֹדֵנִי דְהוּוּ לִיהּ גְּזִיזוּ מִגֵּיהּ :

(סנהד' ק"ו :)

(162) שְׁתֵּין תִּכְלִי מַטְיוּה

לְכִבִּי דְקַל חֲבֵרִיה שְׁמַע וְלֹא אָבֵל :

(ב"ק נ"ג :)

(163) כָּל הַנּוֹתֵן עֵינָיו

בְּמַה־שָּׂאִינוּ שְׁלוֹ

מַה־שֶּׁמֶבֶקֶשׁ אֵין נוֹתֵנִין לוֹ .

וּמַה־שֶּׁבִּידוֹ נוֹטְלִין הֵימֶנּוּ :

(סוטה ט' ')

Anticipating Trouble.

- (158) Sufficient for trouble and woe
 The moment you suffer the blow.
 (Berachoth 9b).
-

Past Troubles.

- (159) Through our present troubles whilst they last
 We forget the troubles that are past.
 (Berachoth 13a).
-

Contentment.

- (160) When is man as rich as rich can be ?
 When contented with his lot is he.
 (Aboth IV. 1).
-

Discontent.

- (161) The Camel asked for horns one day,—
 The ears he had were taken away.
 (Sanhedrin 106b).
-

Envy.

- (162) Some sixty pains his teeth are sure to feel
 Who, fasting, sees his neighbour at his meal.
 (Baba Kama 92b).
-

The Envious.

- (163) Whoe'er his greedy eyes doth set
 On what to him belongeth not,
 What he desires he shall not get,
 And he shall lose what he hath got.
 (Sotah 9a).

(164) אַם אַין אָנִי לִי מִי לִי ?

וּבִשְׁאֵנִי לְעֵצְמִי מָה אָנִי ?

וְאִם לֹא עֲכָשְׁיוֹ אֵימָתִי ?

(אבות א' י"ד)

(165) כָּל הַמַּצָּפָה עַל-שִׁלְחַן חֲבֵרוֹ

עוֹלָם חָשָׁךְ בַּעֲדוֹ :

(בבבא ז"ב :)

(166) "וְהִנֵּה עֲלֵה-זֹת טָרֶף בְּפִיהָ" —

אָמְרָה יוֹנָה לִפְנֵי הַקָּרוֹשׁ בְּרוּךְ הוּא —
 "רְבוּנוּ שֶׁל-עוֹלָם !

יֵהִיו מְזוֹנוֹתֵי מְרוֹרִין בְּזֵית

וּמְסוּרִין בִּידֶךָ .

וְאַל-יֵהִיו מְתוּקִין בְּדִבְשׁ

וּתְלוּיִן בִּיד בֶּשֶׁר וְדָם !

(עירובין י"ח :)

(167) עֲשֵׂה שִׁבְתְּךָ חוֹל

וְאַל-תַּצְטַרֵּךְ לְבָרִיּוֹת !

(פסחים ק"ז .)

Self-Reliance.

- (164) If not *myself* for me, who else of men ?
 And if I am for me, what am I then ?
 And if not in the living present,—When ?
 (Aboth I. 14).
-

Dependence.

- (165) Who for another's table has to wait,—
 Dark is the world around him, sad his fate.
 (Betsa 32b).
-

Sweet Independence.

- (166) With leaf of olive in her mouth, the Dove
 Returned, and thus she prayed to God
 above :—
 “ O universal Sovereign, God of love !
 O let me only have my food from Thee,
 Though bitter as an olive it should be !
 And let me not depend on man for meat,
 E'en though my food should be as honey
 sweet ! ”
 (Erubin 18b).
-

Be Independent.

- (167) As other days the Sabbath spend,
 And do not on man's help depend !
 (Pesachim 112a).

(168) נְטוּשׁ נִבְלָתָא בְּשׁוּקָא

וְשָׁקוּל אֲגָרָא

וְלֹא תִימָא "כֹּהֵנָא אֲנָא וְגִבְרָא רַבָּא אֲנָא

וְזִילָא בִּי מִלְתָּא!"

(נ"ב ק"י')

(169) גְּדוֹל הַנֶּהֱנָה מִיְגִיעוֹ

יֹתֵר מִיָּדָא שָׁמַיִם:

(ברכות ס')

(170) גְּדוֹלָה מְלָאכָה

שְׁמַכְבֶּדֶת אֶת-בְּעָלֶיהָ!

(נדרים מ"ט:)

(171) אָדָם הָרֵאשׁוֹן לֹא טָעַם כָּלוּם

עַד שֶׁעָשָׂה מְלָאכָה:

(אדר"נ י"א א')

* * *

(172) הַקָּרוֹשׁ בְּרוּךְ הוּא

לֹא הִנְשָׂרָה שְׂכִינָתוֹ עַל-יִשְׂרָאֵל

עַד שֶׁעָשׂוּ מְלָאכָה:

(אדר"נ י"א א')

Menial Work.

- (168) O strip a carcase in the street,
 And take your pay for labour sweet,
 And say not, "I am Priest or King,
 And 'neath my honour's such a thing"!

(*Baba Bathra* 110a).

The Worth of Work.

- (169) To live by Toil's of greater worth
 Than idle piety on earth.

(*Berachoth* 8a).

Dignity of Labour.

- (170) Esteemed is Labour in mine eyes!
 For Work the workman dignifies.

(*Nedarim* 49b).

Labour.

- (171) The right to taste some food then Adam
 earned,
 When first the law of Labour he had learned.

(*Aboth of R. Nathan* XI. 1).

* * *

- (172) God caused not His presence on Israel to rest,
 Till their Labour had shown of their merit
 a test.

(*Aboth of R. Nathan* XI. 1).

(173) אֵין בְּעָלֵי אוֹמְנִיּוֹת רִשָּׁאִים לַעֲמֹד

מִפְּנֵי תַלְמִידֵי חֲכָמִים

בַּשָּׂעָה שֶׁעוֹסְקִים בְּמַלְאכָתָם :

(קידושין כ"ג')

(174) שֵׁב שְׁנֵי הָיָה בִּפְנֵא

וְאַבְבָּא דְאוֹמְנָא לָא חֵלְף :

(סנהד' כ"ט')

(175) בַּשָּׂעָה שֶׁאָמַר הַקְדוֹשׁ בְּרוּךְ הוּא לְאָדָם —

”וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ” —

זָלְגוּ עֵינָיו דְּמָעוֹת •

אָמַר לִפְנָיו — ”רְבוּנוּ שֶׁל-עוֹלָם !

אֲנִי וְחֲמוּרֵי נֹאכַל בְּאִבּוּס אֶחָד ?”

בֵּינוֹן שֶׁאָמַר לוֹ —

”בְּזִיעַת אֶפֶיךָ תֹאכַל לֶחֶם !”

מִיד גִּתְקַרְרָה דַּעְתּוֹ :

(פסחים קי"ח')

Labour not to be Interrupted.

- (173) No artisans at work may rise
 To show respect unto the Wise.
 (Kiddushin 33a).
-

Skilled Artizans.

- (174) Though lasting seven years, no famine can
 Approach the door of a skilled Artizan.
 (Sanhedrin 29a).
-

Labour is a Blessing.

- (175) When Adam heard the sentence passed by
 God,
 That curst would be the ground on which he
 trod,
 And Thorns would spring with Thistles from
 the sod,
 He straight began to weep, and with a sigh
 "O universal Sovereign!" he did cry,
 "Are we to eat our food—mine Ass and I—
 Out of one crib?" But when God further
 said,—
 "By your brow's sweat you're doomed to eat
 your bread!"—
 At once was Adam cheered and comforted.
 (Pesachim 118a).

(176) כֹּל שֶׁאֵינוּ מְלַמְּדוּ אוֹמְנוֹת

מְלַמְּדוּ לִיסָטוֹת :

(קידושין ל' :)

(177) יָפָה תִּלְמוֹד תּוֹרָה עִם דֶּרֶךְ אֶרֶץ

שִׁיגִיעַת שְׁנֵיהֶם מִשְׁכַּחַת עוֹן •

וְכָל-תּוֹרָה שֶׁאֵין עִמָּה מְלָאכָה

סוֹפָה בְּטִלָּה וְגוֹרֶרֶת עוֹן :

(חבית ב' ב')

(178) עֲתִידִים כָּל-בְּעָלֵי אוֹמְנוֹת

שִׁיעֲמָדוּ עַל-הַקֶּרֶקַע :

(יבמות ס"ג •)

(179) כָּל-אָדָם שֶׁאֵין לוֹ קֶרֶקַע

אֵינוֹ אָדָם :

(יבמות ס"ג •)

Teaching a Trade.

- (176) For his son a trade who doth not find
Is but teaching him to rob mankind.

(*Kiddushin* 30b).

Education and Manual Labour.

- (177) To sacred Study 'tis most meet and right
Some worldly Occupation to unite :
The labour, which the twain demand, is well
Designed all thoughts of sinning to dispel.
All learning and all culture of the mind
When not with healthy manual work
combined,
Will sooner, or will later, prove all vain,
And Sin will quickly follow in their train.

(*Aboth* II. 2).

Agriculture.

- (178) The day will come when every hand
Will turn from trade to till the land.

(*Yebamoth* 63a).

Land.

- (179) A "Man" is not deserving of that name
If to some piece of Land he has no claim.

(*Yebamoth* 63a).

(180) קְפוּץ זִבִּין אֲרָעָא !

מִתּוֹן נָסִיב אֶתְתָּא !

(יְצוּת ס"ג *)

(181) קָשִׁין מְזוֹנוֹתָיו שֶׁל-אָדָם

בְּקָרִיעַת יַם-סוּף :

(פֶּסְחִים קי"ח *)

(182) לֹא מְקוֹמוֹ שֶׁל-אָדָם מְכַבְּדוֹ •

אֶלָּא אָדָם מְכַבֵּד אֶת-מְקוֹמוֹ :

(תענית כ"א :)

(183) אִם יֹאמַר לְךָ אָדָם—

”יִגְעַתִּי וְלֹא מְצֵאתִי”—אֶל-תֹּאמֶן !

”לֹא יִגְעַתִּי וּמְצֵאתִי”—אֶל-תֹּאמֶן !

”יִגְעַתִּי וּמְצֵאתִי”—תֹּאמִין !

(מגילה ו' :)

Land and Marriage.

- (180) To buy some Land—run a mile !
 To take a Wife—pause a while !

(*Yebamoth* 63a).

A Livelihood.

- (181) 'Tis as great a miraculous power
 Which enables us food to obtain,
 As the miracle wrought at that hour
 When the Red Sea was riven in twain.

(*Pesachim* 118a).

Position.

- (182) Position gives not man respect and grace,—
 But rather Man sheds lustre on his place.

(*Taanith* 210).

Perseverance.

- (183) Do not believe the man that says—
 “I’ve toiled and nothing gained” ;
 Nor him that says—“I have not toiled,
 And yet I have obtained” ;
 But if a man hath said—“I’ve won
 The prize for which I’ve striven,”—
 To him, indeed, and him alone,
 Your credence may be given.

(*Megilia* 6b).

(184) אָנִי בְּרִיָּה וְחֻבְרִי בְּרִיָּה :

אָנִי מְלַאכְתִּי בְּעִיר וְהוּא מְלַאכְתּוֹ בְּשָׂדֶה •

אָנִי מְשָׁכִים לְמְלַאכְתִּי וְהוּא מְשָׁכִים לְמְלַאכְתּוֹ •

כְּשֶׁם שֶׁהוּא אֵינוֹ מִתְגַּדֵּר בְּמְלַאכְתִּי

כֵּךְ אָנִי אֵינִי מִתְגַּדֵּר בְּמְלַאכְתּוֹ •

שָׁמָּה תֹאמַר — אָנִי מְרַבֶּה וְהוּא מְמַעִיט —

שְׁנִינוּ — "אֶחָד הַמְרַבֶּה וְאֶחָד הַמְּמַעִיט

וּבִלְבָּד שְׂיִכּוֹן לְבוֹ לְשָׁמַיִם" :

(ברכות י"ז •)

(185) אֵיזֶהוּ גְבוּר ?

הַכּוֹבֵשׁ אֶת-יָצָרוֹ :

(אבות ד' א')

(186) מִה־יַּעֲבִיר אֵינֶשׁ וַיְחִיָּה ?

יָמִית עֲצָמוֹ :

(תמיד ל"ב •)

(187) מִה־יַּעֲבִיר אֵינֶשׁ וַיָּמֹות ?

יְחִיָּה אֶת-עֲצָמוֹ :

(תמיד ל"ב •)

The Student and the Farm Labourer.

- (184) A student says—"I am a Man,
 And a Man is my neighbour ;
 I in the town, he in the field,
 We daily toil and labour ;
 Each rises to perform the task
 Which Heaven did assign ;
 And I encroach not on his work,
 As he doth not on mine.
 I claim no merit—for, when more
 Or less a man has striven,
 It matters not, so long as he
 Directs his heart to Heaven."

*(Berachoth 17a).**True Heroism.*

- (185) Who should be deemed as Heroes true ?
 Their evil passions who subdue.

*(Aboth IV. 1).**Self-Control.*

- (186) What shall man do that live he may ?
 His selfish nature let him slay !

*(Tamid 32a).**Self-Indulgence.*

- (187) What shall man do that he may die ?
 Live, and his passions gratify !

(Tamid 32a).

(188) אוקיר לאַסיא

עד דלא תצטרך ליה!

(ירוש' סנהד' מ"ד')

(189) יפה שתיקה לחכמים

קל וחומר לטפשים:

(פסחים ז"ט')

(190) אוי לי אם אומר!

אוי לי אם לא אומר!

(ב"ב פ"ט')

(191) יהא הן שלך צדק

ולאו שלך צדק!

(ב"מ מ"ט')

(192) כל-העולם בלו גזרעו

בשעה שאמר הקדוש ברוך הוא בסיני—

"לא תשא את-שם יי אלהיך לשוא!"

(שבעות ז"ט')

Prudence.

- (188) Let honour be to your physician paid
Before you come to need his healing aid.

(*Jer. Sanhedrin 44a*).

Silence.

- (189) If Silence is the best of rules
For *wise* men,—how much more for Fools !

(*Pesachim 99a*).

Speech or Silence.

- (190) Ah me, if I express my candid mind !
Ah me, if I my tongue in silence bind !

(*Baba Bathra 89b*).

Truth.

- (191) Righteous be thy “ Yea ! ”
Righteous be thy “ Nay ! ”

(*Baba Metsia 49a*).

Perjury.

- (192) The world was all convulsed with dread
and pain
When God exclaimed,—“ Take not My Name
in vain ! ”

(*Shebuoth 39a*).

(193) כָּל-עֲבֵרוֹת שֶׁבַּתּוֹרָה אִם יֵשׁ לּוֹ זְכוּת

תּוֹלִין לּוֹ שָׁנִים וְשִׁלְשָׁה דּוֹרוֹת •

וְכֵאן נִפְרָעִין מִמֶּנּוּ לְאַלְתֵּר •

(סבועות ל"ט •)

(194) קוֹשֵׁטָא קָאִי •

שִׁקְרָא לָא קָאִי !

(שבת ק"ד •)

(195) בֶּךָ עוֹנֵשׁוּ שֶׁל בִּרְאִי —

שֶׁאֶפִּילוֹ אוֹמֵר אֶמֶת אֵין שׁוֹמְעִין לּוֹ :

(סנהד' פ"ט :)

(196) הַקֹּדֶשׁ בָּרוּךְ הוּא

לְבֹא בְּעִי !

(סנהד' ק"ו :)

(197) שִׁלְשָׁה כְּתָרִים הֵן —

כְּתֵר תּוֹרָה וְכְתֵר כְּהֻנָּה וְכְתֵר מַלְכוּת •

וְכְתֵר שֵׁם טוֹב עוֹלָה עַל-גִּבִּיהֶן :

(אבות ד' י"ז)

Perjury Punished.

- (193) All other punishments God may delay
 Until some ages shall have passed away,—
 The sin of Perjury's avenged straightway.
 (*Shebuoth* 39a).
-

Truth and Falsehood.

- (194) No Falsehood long can stay ;
 But Truth endures for aye.
 (*Shabbath* 104).
-

Liars.

- (195) This is the fine a Liar has to pay,—
 He's not believed when e'en the truth he'll say.
 (*Sanhedrin* 89b).
-

Sincerity.

- (196) 'Tis not your Knowledge God desires ;
 It is your *heart* that He requires.
 (*Sanhedrin* 106b).
-

A Good Name.

- (197) On mortal brows three crowns we see,—
 Of Knowledge, Priesthood, Majesty :
 Yet fairer far, in worth and fame,
 The diadem of a Good Name.
 (*Aboth* IV. 17).

(198) אֶל־תֵּאֱמַן בְּעֶצְמְךָ

עַד יוֹם מוֹתְךָ!

(אבות ב' ה')

(199) לֵאמֹר לְשׁוֹנְךָ לֹמֵר — "אֵינִי יוֹדֵעַ!"

שָׁמָּה תִּתְּבַדָּה וְתֵאָחֲזוּ:

(ברכות ד' י')

(200) תַּפְשִׁית מְרֵבָה לֹא תַפְשִׁית •

תַּפְשִׁית מוּעָט תַּפְשִׁית!

(חגיגה י"ז י')

(201) בַּמָּקוֹם שָׂאִין אֲנָשִׁים

הַשְׁתַּדֵּל לִהְיוֹת אִישׁ!

(אבות ב' ו')

(202) לְעוֹלָם אֶל־יוֹצֵא אָדָם

דְּבַר מְגוֹנָה מִפִּיו:

(פסחים ג' י')

Self-Assurance.

- (198) Upon yourself do not rely
Until the day when you shall die !

(*Aboth II. 5*).

"I Do Not Know."

- (199) Let your tongue accustomed grow
E'er to say—"I do not know!"—
Lest in error stating aught
You may stumble and be caught.

(*Berachoth 4a*).

Try Not Too Much.

- (200) Grasp too much, and you will grasp in vain !
Grasp a little, and you will obtain.

(*Chagiga 17a*).

Be a Man !

- (201) Where no men are in the van,
Strive yourself to be a man !

(*Aboth II. 6*).

Obscene Words.

- (202) Take heed that no unseemly word
Should ever from thy mouth be heard !

(*Pesachim 3a*).

(203) אָסוּר לוֹ לְאָדָם שְׂיִטְעוֹם בְּלוֹם

עַד שִׁיתֵּן מֵאֵכָל לְבִהְמָתוֹ :

(גיטין ס"ג')

(204) הִרְחַק מִשְׁבֵּן רֶעִי

וְאַל-תִּתְחַבֵּר לְרָשָׁע

וְאַל-תִּתְיַאֵשׁ מִן-הַפְּרָעָנוֹת !

(אבות א' ז')

(205) כָּל הַמִּדְבָּק בְּעוֹבְרֵי עֲבָרָה

אֶף-עַל-פִּי שְׁלֹא עָשָׂה בְּמַעֲשֵׂיהֶם

הָרִי זֶה מְקַבֵּל פְּרָעָנוֹת בִּיּוֹצֵא בָהֶן :

(אדר"נ ל' ג')

(206) כָּל הַמִּדְבָּק בְּעוֹשֵׂי מִצְוָה

אֶף-עַל-פִּי שְׁלֹא עָשָׂה בְּמַעֲשֵׂיהֶם

הָרִי זֶה מְקַבֵּל שָׂכָר בִּיּוֹצֵא בָהֶן :

(סו)

Kindness to Animals.

- (203) A man must never taste his bread
Until his beast he first has fed.

(*Gittin* 62a).

Evil Neighbours.

- (204) Remove from evil neighbours far away,
And never join the Wicked where they stay,
And cease not to expect the evil day!

(*Aboth* I. 7).

Evil Associates.

- (205) He who associates with those
That are on sinning bent,
Although he may eschew their deeds,
Shares in their punishment.

(*Aboth* of R. Nathan XXX. 3).

Good Associates.

- (206) Associate with those that keep
The precepts of the Lord,
And though not sharing in their deeds
You'll share in their reward.

(*Aboth* of R. Nathan XXX. 3).

(207) בְּהֵרֵי הוּצָא

לְקִיָּא בְּרַבָּא :

(ב"ק נ"ב י')

(208) לֹא לְחֶנֶם הֶלֶךְ זְרוּרִיר אֶצֶל עוֹרֵב

אֶלָּא מִפְּנֵי שֶׁהוּא מִינוּ :

(ב"ק נ"ב י')

(209) מְטִיל וְאֵזִיל דִּקְלָא בִישָׁא

גִּבִּי קִינָא דְשִׁרְכֵי :

(ב"ק נ"ב י')

(210) אֶפִּילוּ חָרֵב חָדָה

מוֹנֶחֶת עַל-צִוְּאָרוֹ שֶׁל-אָדָם

אֶל-יִמְנַע עֲצָמוֹ מִן-הִרְחָמִים :

(ברכות י' י')

(211) לְעוֹלָם יִהְיֶה אָדָם רָגִיל לֹמֵר—

”כָּל-דֹּעֲבִיד רַחֲמָנָא לְטַב עֲבִיד!”

(ברכות ס' י')

Evil Companions.

- (207) Together with the useless thorn
The useful plant is plucked and torn.
(*Baba Kama* 92a).
-

Birds of a Feather.

- (208) 'Twas fit that the cuckoo the raven should
find,
'Twas fit—for the raven belongs to his kind.
(*Baba Kama* 92b).
-

Like Dwells with Like.

- (209) A worthless palm will choose the ground
And grow where fruitless trees abound.
(*Baba Kama* 92b).
-

Hope.

- (210) Though o'er your neck a sword hang sharp
and bare,
Of Mercy even then do not despair!
(*Berachoth* 10a).
-

All for the Best.

- (211) A man should say, howe'er distress'd,—
"All God hath done is for the best!"
(*Berachoth* 60b).

(212) חַיֵּב אָדָם לְבָרֵךְ עַל-הָרָעָה

בְּשֵׁם שְׂמִיכָרָךְ עַל-הַטּוֹבָה :

(ברכות ל"ג י')

(213) לִיבְעֵי אֵינֶשׁ רַחֲמֵי

אֶפִּילוּ עַד-זִיבוּלָא בְּתַרְיִיתָא שְׁלָמָא !

(ברכות ס' י')

(214) כָּל-הַנֶּהֱנֶה מִן-הָעוֹלָם הֵזָה בְּלֹא בִּרְכָה

כָּאֵלוּ נֶהֱנָה מִקֶּדְשֵׁי שָׁמַיִם :

(ברכות ל"ה י')

(215) גִּנְבָא אַפּוּם מַחְתֵּרְתָּא

רַחֲמָנָא קָרִיא :

(ברכות ס"ג י')

Resignation.

- (212) A man must thank the Lord, in pious mood,
For all the Ill as well as all the Good !

(*Berachoth* 33*b*).

Pray to the Last.

- (213) A man should pray that him may Mercy save
Till the last earth is thrown upon his grave.

(*Berachoth* 8*a*).

Praise to God.

- (214) Who praiseth not the name of Heav'n
For any gift which God hath giv'n,
If by its use he benefits,
An act of Sacrilege commits.

(*Berachoth* 35*a*).

Abuse of Prayer.

- (215) The meanest thief, about to steal,
For Heaven's help will oft appeal.

(*Berachoth* 63*a*).

(216) הַמִּתְפַּלֵּל צָרִיךְ שְׂיִתֵּן עֵינָיו לְמַטָּה
וּלְבוֹ לְמַעְלָה :

(יבמות ק"ה :)

(217) כָּל-מִי-שֵׁישׁ לוֹ פֶּת בְּסֻלּוֹ
וְאוֹמֵר — "מָה-אוֹכֵל לְמָחָר ?"
אֵינוֹ אֶלָּא מְקַטְנֵי אַמְנָה :

(סוטה מ"ח :)

(218) יְהִי רָצוֹן שְׁיֵהֵא מוֹרָא שָׁמַיִם עֲלֵיכֶם
כְּמוֹרָא בְּשָׂר וְדָם !

(ברכות כ"ח :)

(219) כָּל-אָדָם שֵׁישׁ בּוֹ תוֹרָה
וְאֵין בּוֹ יִרְאֵת שָׁמַיִם
דּוֹמָה לְגִזְבָּר שֶׁמָּסְרוּ לוֹ מִפְּתָחוֹת הַפְּנִמִּיּוֹת
וּמִפְּתָחוֹת הַחִיצוֹנִיּוֹת לֹא מָסְרוּ לוֹ :

(שבת ל"א *)

How to Pray.

- (216) He who with devotion prays
Downwards should direct his gaze,
And his heart to Heaven raise!

(*Yebamoth* 105*b*).

Faith in Providence.

- (217) Who hath within his basket bread,
And yet, all anxious, questions whence
To-morrow too he shall be fed,—
Hath little Faith in Providence.

(*Sotah* 48*b*).

Fear God.

- (218) Would that to fear your God you persevere
As men are wont their Fellow-men to fear!

(*Berachoth* 28*b*).

The Fear of Heaven.

- (219) Who Knowledge hath, but not the Fear of
Heav'n,
Is like a treasurer to whom are giv'n
The keys that will unlock the inner stores,
Without the keys that ope the outer doors.

(*Shabbath* 31*a*).

(220) עֲשֵׂה רְצוֹנוֹ

בְּרִצּוֹנְךָ •

בְּדִי שִׁיעֲשֵׂה רְצוֹנְךָ

בְּרִצּוֹנוֹ!

(אבות ב' ד')

(221) בָּטַל רְצוֹנְךָ

מִפְּנֵי רְצוֹנוֹ •

בְּדִי שִׁיבָטַל

רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנְךָ!

(אבות ב' ד')

(222) אֶל־תִּהְיוּ פֹעֲבָדִים הַמְשַׁמְשִׁים אֶת־הָרֶב

עַל־מִנַּת לְקַבֵּל פָּרָם!

אֶלָּא הָיוּ פֹעֲבָדִים הַמְשַׁמְשִׁים אֶת־הָרֶב

שָׁלֹא עַל־מִנַּת לְקַבֵּל פָּרָם!

(אבות א' ג')

(223) כָּל שֹׁמְעֵשׂוּ מְרַבִּים מַחֲכֶמְתּוֹ

חֲכָמְתּוֹ מִתְקִימָתּוֹ •

וְכָל שֹׁחֲכֶמְתּוֹ מְרַבֵּה מִמְעֲשָׂיו

אֵין חֲכָמְתּוֹ מִתְקִימָתּוֹ:

(אבות ג' י"ב)

Do God's Will.

- (220) Perform His Will divine
As if that Will were thine,
That He may thine fulfil
As if it were His Will !

(*Aboth II. 4.*)

Resign thy Will.

- (221) Do thou thy Will resign
Before His Will divine,
That He may set aside
Another's Will for thine !

(*Aboth II. 4.*)

How to Serve God.

- (222) Be not as servants who obey
And serve their master but for pay,
But be like those that serve their lord
Without expecting a reward !

(*Aboth I. 3.*)

Good Actions and Wisdom.

- (223) Whose wisdom is surpassed by Deeds,
His wisdom shall remain ;
Whose wisdom his good acts exceeds,
His wisdom is all vain.

(*Aboth III. 15.*)

(224) הַעֲשֵׂה מִצּוֹה אַחַת

קוֹנֶה לוֹ פְּרָקְלִיט אֶחָד :

וְהַעֲוִיב עֲבָרָה אַחַת

קוֹנֶה לוֹ קַטְגוֹר אֶחָד :

(אבות ד' י"ג)

(225) כָּל-מַעֲשֵׂיךָ

יְהִיו לְשֵׁם שָׁמַיִם !

(אבות ב' י"ז)

(226) תִּכְבֹּלִית חֲכָמָה

תִּשׁוּבָה וּמַעֲשִׂים טוֹבִים :

(ברכות י"ז')

(227) תִּלְמוֹד גָּדוֹל

שֶׁהַתִּלְמוֹד מְבִיא לַיָּדִי מַעֲשֵׂה :

(קידושין מ' :)

Actions, Good and Evil.

- (224) Every good and noble action
Is for us an Advocate;
But by each of our transgressions
An Accuser we create.

(*Aboth IV. 13*).

Act in the Name of Heaven.

- (225) Whatever acts you undertake,
Perform them all for *Heaven's* sake!

(*Aboth II. 17*).

The Aim of Wisdom.

- (226) 'Tis Wisdom's aim that, day and night,
We mend our ways and do the Right.

(*Berachoth 17a*).

Action the End of Study.

- (227) Study's so far greater than good deeds,
Since to noble actions Study leads.

(*Kiddushin 40b*).

(228) הָיוּ רֵץ לְמִצְוָה קֵלָה

וְבוֹרַח מִן־הָעֲבֵרָה!

שְׁמִיטָה גִּוְרֶת מִצְוָה

וְעֵבֶרָה גִּוְרֶת עֲבֵרָה •

שֶׁשָּׁכַר מִצְוָה מִצְוָה

וְשֶׁכַּר עֲבֵרָה עֲבֵרָה :

(אבות ד' ב')

(229) "הַמּוֹשְׁלִים" — אֵלּוּ הַמּוֹשְׁלִים בִּיצְרָם •

"בּוֹאוֹ הַשְּׁבוֹן" —

בּוֹאוֹ וְנִחַשׁוֹב חֲשִׁבוֹנוֹ שֶׁל־עוֹלָם —

הַפֶּסֶד מִצְוָה כְּנֶגֶד שְׂכָרָה

וְשֶׁכַּר עֲבֵרָה כְּנֶגֶד הַפֶּסֶדָה •

"תִּבְנֶה וְתִכּוֹנֵן" — אִם אַתָּה עוֹשֶׂה כֵּן

תִּבְנֶה בְּעוֹלָם הַזֶּה וְתִכּוֹנֵן לְעוֹלָם הַבָּא :

(נ"ב ע"ח :)

(230) יֵשׁ נָאָה דוֹרֵשׁ וְנָאָה מְקַיֵּם •

נָאָה מְקַיֵּם וְאֵין נָאָה דוֹרֵשׁ •

וְאַתָּה נָאָה דוֹרֵשׁ וְאֵין נָאָה מְקַיֵּם :

(יִצְמוֹת ס"ג :)

One Act the Reward of Another.

- (228) To do a precept, e'en the slightest, run !
And from transgression flee,—the smallest
shun !

For one good act doth to another lead,
And one ill-deed draws in its train ill-deed.
Good action by good action in succession
Is recompensed,—transgression by trans-
gression.

(*Aboth IV. 2*).

Actions, their Profit and Loss.

- (229) They are the "Rulers" brave and true—
Their evil passions who subdue ;
They are the "Calculators" great—
All Life's accounts who calculate,—
Comparing all the loss and gain
Which every Action doth contain.
Thus act, and you'll "established" be
Through life and all Eternity !

(*Baba Bathra 78b*).

Preaching and Practice.

- (230) Some preach well and act right,—gladly ;
Some act right, though preaching badly ;
You're exacting in your preaching,
But not acting as you're teaching.

(*Yebamoth 63b*).

(231) מַעֲשֵׂיךָ יִקְרְבוּךָ •

וּמַעֲשֵׂיךָ יִרְחֲקוּךָ !

(עדיות ה' ז')

(232) מַחֲשָׁבָה טוֹבָה

הַקְדוּשׁ בְּרוּךְ הוּא מְצַרְפָּה לְמַעֲשֵׂה •

מַחֲשָׁבָה רָעָה

אֵין הַקְדוּשׁ בְּרוּךְ הוּא מְצַרְפָּה לְמַעֲשֵׂה :

(קידושין מ' •)

(233) גָּדוֹל הַמַּעֲשֵׂה

יֹתֵר מִן-הָעוֹשֶׂה :

(ב"ב ט' •)

(234) כָּל-הַמְּזַכֶּה אֶת-הָרַבִּים

אֵין חֲטָא בָּא עַל-יָדוֹ •

וְכָל-הַמַּחֲטִּיא אֶת-הָרַבִּים

אֵין-מִסְפָּיקִים בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה :

(אבות ה' כ"א)

(235) כָּל-הָעוֹשֶׂה מִצְוָה אַחַת בְּעוֹלָם הֵנָּה

מִקְדָּמָתוֹ וְהוֹלֶכֶת לְפָנָיו לְעוֹלָם הַבָּא :

(סוטה ג' •)

The Best Testimonials.

- (231) Thine Acts may thee commend ;
 Thine Acts may men offend.

(*Edyoth V. 7*).

Intentions.

- (232) A good intent God deems a good deed done ;
 An ill intent is not an act begun.

(*Kiddushin 40a*).

Inducing Others to do Good.

- (233) Who makes another do a noble deed,
 His action doth his neighbour's act exceed.

(*Baba Bathra 9a*).

Leading Men to Good or Evil.

- (234) Who draws the multitude
 To Virtue and to Good—
 Through him shall none by sinful acts offend ;
 But he who tries to win
 The multitude to Sin
 Shall never have the pow'r the wrong to mend.

(*Aboth V. 21*).

A Good Deed.

- (235) A noble action, done on earth,
 The Doer shall precede,
 And to the future world of bliss
 It shall the Doer lead.

(*Sotah 3b*).

(236) בְּשַׁעַת פְּטִירְתּוֹ שֶׁל-אָדָם

אֵין מְלוּיִן לוֹ לְאָדָם

לֹא כֶסֶף וְלֹא זָהָב

וְלֹא אֲבָנִים טוֹבוֹת וּמְרַגְלִיּוֹת

אֶלָּא תוֹרָה וּמַעֲשִׂים טוֹבִים בְּלִבָּר :

(אבות ו' ט')

(237) פְּעָמִים שֶׁהַנְּשָׁמִים יוֹרְדִים בְּזָכוֹת אָדָם אֶחָד

בְּזָכוֹת יַעֲשֶׂב אֶחָד בְּזָכוֹת שָׂדֶה אֶחָד :

('ירוש' תענית ד')

(238) אִי לֹא דִדְלָאִי לָךְ חִסְפָּא

מִי הָיִית מְשַׁכַּחַת מְרַגְנִיתָא תוֹתִיָּה ?

(יבמות ז"ג :)

(239) בְּשִׁלְשָׁה דְּבָרִים אָדָם נִפָּר—

בְּכּוֹסוֹ בְּכִיסוֹ וּבְכַעְסוֹ :

(עירובין ס"ה :)

Good Deeds and Knowledge.

- (236) A man departing from this world
Departeth not alone ;
Not gold and silver follow him,
Nor pearls, nor precious stone ;
Good deeds and knowledge go with him—
For ever all his own.

(*Aboth VI. 9*).

Individual Merit.

- (237) The clouds in the sky will their rain-drops
oft yield
For the sake of one man and one grass and
one field.

(*Fer. Taanith 4*).

Honour to Whom it is Due.

- (238) Had I the sherd not lifted from the ground,
Would you the precious pearl beneath have
found ?

(*Yehamoth 92b*).

Character.

- (239) By these three things a man we gauge,—
His Cup, his Purse, and by his Rage.

(*Erubin 65b*).

(240) אָסאָ דָקאַי בִּינֵי חֲלָפִי —

אָסאָ שְׁמִיָּה וְאָסאָ קָרוֹ לִיָּה :

(סנהד' מ"ד י')

(241) עַל-עֲמוּד אַחֵר עוֹמֶדֶת —

וְצִדִּיק שְׁמוֹ :

(סגיגה י"ב :)

(242) אֶפִּילוֹ בְּשִׁבִּיל צִדִּיק אַחֵר

עוֹלָם מִתְקִים :

(יומא ל"ח :)

(243) שְׁקוּלָה נִשְׁמָה שֶׁל-צִדִּיק אַחֵר

בְּנֶגֶד כָּל-הָעוֹלָם כָּלוֹ :

(סנהד' ק"ג :)

(244) כָּל-הָעוֹלָם כָּלוֹ

לֹא נִבְרָא אֶלָּא בְּשִׁבִּיל זֶה :

(ברכות ו' :)

A Good Man is Good Everywhere.

- (240) A Myrtle, which among the thorns doth grow,
Is still a Myrtle, and all call it so.

(*Sanhedrin 44b*).

The Pillar of the World.

- (241) Upon one pillar all the world doth rest,—
Upon a "Righteous Man,"—for ever blest.

(*Chagiga 12b*).

One Good Man saves the World.

- (242) If e'en but one Good Man remains,
God for his sake the world sustains.

(*Yoma 38b*).

The Worth of a Noble Soul.

- (243) The soul of one Good Man is worth
As much as all that is on earth.

(*Sanhedrin 103b*).

A God-fearing Man.

- (244) Accomplished was Creation's plan
Because of one God-fearing man.

(*Berachoth 6b*).

(245) שְׁקוּל זֶה

כִּנְגֵד כָּל-הָעוֹלָם כָּלוּ :

(ברכות ו' :)

* * *

(246) כָּל-הָעוֹלָם כָּלוּ

לֹא נִבְרָא אֱלֹא לְצִוַּת לָזֶה :

(ברכות ו' :)

(247) אֵלֹו צְדִיקִים —

שֶׁבְּמִיתָתָן נִקְרְאוּ חַיִּים :

(ברכות י"ח ')

(248) גְּדוֹלִים מַעֲשֵׂי צְדִיקִים

יֹתֵר מִמַּעֲשֵׂה שָׁמַיִם וָאָרֶץ :

(כתובות ה' ')

(249) עֲתִידִים צְדִיקִים שֶׁנִּקְרְאוּ

עַל-שְׁמוֹ שֶׁל-הַקָּדוֹשׁ בְּרוּךְ הוּא :

(ב"ב ע"ה :)

A God-fearing Man.

- (245) Even one God-fearing Soul
In the world is worth—the Whole.

(*Berachoth* 6b).

* * *

- (246) God intended all Creation
For a good man's ministration.

(*Berachoth* 6b).

—

Good Men Live for Ever.

- (247) All righteous men are truly said
To be alive e'en when they're dead.

(*Berachoth* 18a).

—

The Deeds of the Righteous.

- (248) The Deeds of the Righteous, done nobly
and well,
The formation of earth and of heaven excel.

(*Kethuboth* 5a).

—

The Name of the Righteous.

- (249) The Righteous shall enjoy the highest fame—
They shall be called by Heaven's Holy
Name.

(*Baba Bathra* 75b).

(250) הַקְדוּשׁ בְּרוּךְ הוּא מְדַקְדֵּק עִם-סִבִּיבֵיו

בְּחוּט הַשְּׂעָרָה :

(יבמות קב"א :)

(251) מוֹטֵב לִי לְהִקְרָא שׁוֹטֵה כָּל-יָמִי

וְלֹא לַעֲשׂוֹת נִשְׁעָה אַחַת רָשָׁע לִפְנֵי הַמָּקוֹם :

(עדיות ה' ו')

(252) גְּדוּלִים צִדִּיקִים בְּמִיתָתָם

יֹתֵר מִבְּחֵיָהֶם !

(חולין ו' :)

(253) אֵין עוֹשִׂים נַפְשׁוֹת לַצִּדִּיקִים •

דְּבָרֵיהֶם הֵן הֵן זְכוּרָנָם :

(שקלים ז' •)

(254) צִדִּיק אָבֵד לְדוּרוֹ אָבֵד •

מִשָּׁל לְאָדָם שֶׁאָבְדָה לוֹ מְרָגְלִית •

כָּל-מָקוֹם שֶׁהִיא מְרָגְלִית שְׂמָה—

וְהִיא לֹא אָבְדָה אֶלָּא לְבַעֲלָהּ :

(מגילה ט"ו •)

God and the Righteous.

- (250) With the righteous, God deals with severity
rare,
Particular e'en to the breadth of a hair.

(*Yebamoth* 121*b*).

The Name of "Fool."

- (251) I'd rather have throughout my days
The name of "Fool" unto me given,
Than walk one hour in evil ways
Before the seeing eye of Heaven.

(*Edyoth* V. 6).

The Greatness of Good Men.

- (252) Good men are greater after death
Than when sustained by living breath.

(*Chulin* 7*b*).

Memorial Statues.

- (253) A Good Man no memorial statue needs,—
He's best remembered by his words and
deeds.

(*Shekalim* 7).

Death of a Good Man.

- (254) A Good Man lost unto his age is lost ;
If one has lost a pearl of precious cost,
The pearl remains a pearl, where'er it be,—
But oh ! the owner's loss none feels but he.

(*Megilla* 15*a*).

(255) אֲרָאֵלִים וּמְצוּקִים

אָחֳזוּ בְּאֶרֶן הַקֹּדֶשׁ •

נָצְחוּ אֲרָאֵלִים אֶת-הַמְּצוּקִים

וְנִשְׁבָּה אֶרֶן הַקֹּדֶשׁ :

(כתיבות ק"ד •)

(256) אוֹתוֹ הַיּוֹם שֶׁנִּפְטָר אַבְרָהָם אָבִינוּ מִן-הָעוֹלָם

עָמְדוּ כָּל-גְּדוּלֵי אוֹמוֹת הָעוֹלָם בְּשׂוּרָה וְאָמְרוּ—

”אִי לוֹ לָעוֹלָם שֶׁאֲבַד מִנְהִיגוֹ!

וְאִי לָהּ לִסְפִּינָה שֶׁאֲבָדָה קְבֵרְנִיטָה!”

(ב"ב ז"א •)

(257) אִם בְּאֶרְזִים נִפְלָה שְׁלֵהֶבֶת

מִה־יַּעֲשׂוּ אִיזוּבֵי קִיר ?

לְוִיתָן בְּחֻבָּה הָעֵלָה

מִה־יַּעֲשׂוּ דָגֵי הָרֶקֶק ?

בְּנַחַל שׁוּטָה נִפְלָה חֲבָה

מִה־יַּעֲשׂוּ מִי־גָבִים ?

(מו"ק כ"ה •)

Death of a Good Man.

- (255) The Pious on earth and the Angels of heaven
 Did their hands on the Holy Ark lay;
 Prevailed have the Angels o'er those that had
 striven,
 And the Ark hath been taken away.

(*Kethuboth* 104a).

Death of Abraham.

- (256) The day when Abraham our Father died,
 The great men of the age all rose and cried :—
 "Alas, the world has lost its guide and head!
 Woe to the ship whose Pilot now is dead!"

(*Baba Bathra* 91a).

Elegy on a Great Man.

- (257) If among the mighty cedars
 Tongues of flame and fire did fall,—
 What shall do the tender hyssops
 That are growing on the wall?
 If a net or if an angle
 Did Leviathan draw out,—
 What shall do the tiny fishes
 Gliding in the ponds about?
 If into the sweeping river
 There did fall a fishing hook,—
 What shall do the tranquil waters
 Of the lakelet or the brook?

(*Moed Katan* 25b).

(258) אֵלֹהֵי רָשָׁעִים —

שֶׁבַח־יָהּ קְרוּיִים מֵתִים :

(ברכות י"ח *)

(259) צְדִיקִים אוֹמְרִים מָעַט

וְעוֹשִׂים הֶרְבֵּה •

רָשָׁעִים אוֹמְרִים הֶרְבֵּה

וְאֶפִּילוֹ מָעַט אֵינָם עוֹשִׂים :

(ב"מ פ"ז *)

(260) רָשָׁעִים אֶפִּילוֹ עַל-פֶּתְחוֹ שַׁלְגֵיהֶנָּם

אֵינָם חוֹזְרִים בְּתַשׁוּבָה :

(עירובין י"ט *)

(261) אַרְבַּע בָּתוֹת אֵין מְקַבְּלוֹת פָּנֵי שְׂבִינָה —

בַּת לָצִים •

בַּת שְׁקָרָנִים •

בַּת חֲנָפִים •

בַּת מִסְפְּרֵי לִשׁוֹן הָרָע :

(סנהד' ק"ג *)

(262) כָּל-הַגָּדוֹל מִחֲבֵרוֹ

יֵצְרוֹ גָּדוֹל הַיָּמֵנוּ

(סוכה כ"ג *)

Bad Men.

- (258) E'en while they live bad men are said
To be, in sooth, already dead.
(*Berachoth* 18a).
-

Promises.

- (259) Good people, though promising little before,
Do all that they promise and even much more;
But bad men the words of their promise
recall,—
Though promising much they do nothing at
all.
(*Baba Metsia* 87a).
-

The Wicked.

- (260) The wicked even at Hell's gate
Return not from their sinful state.
(*Erubin* 19a).
-

Who shall not see God.

- (261) God into his Holy Presence
These four classes ne'er admits,—
Those comprising Scoffers, Liars,
Slanderers and Hypocrites.
(*Sanhedrin* 103a).
-

Evil Passions.

- (262) The man that 's greater than his brother
Has greater passions than the other.
(*Succah* 52a).

(263) אוי לי מיִצְרִי!

אוי לי מיִצְרִי!

(ברכות ס"א •)

(264) יִצְרוּ שֶׁר-אָדָם מִתְגַּבֵּר עָלָיו בְּכָל-יוֹם

וּמִבִּקֵּשׁ לְהַמִּיתוֹ •

וְאַלְמָלָה הַקָּדוֹשׁ בָּרוּךְ הוּא שְׁעוֹנֵר לוֹ
אֵינוֹ יָכוֹל לוֹ :

(סוכה נ"ג :)

(265) יִצָּר הָרַע בִּתְחִלָּה דוֹמָה לְחוֹט שֶׁל-בּוֹכֵיָא •

וּבסוֹף דוֹמָה לְעִבּוֹתוֹת הָעֶגְלָה :

(סוכה נ"ג •)

(266) בִּתְחִלָּה קָרְאוּ—”הֶלֶךְ” •

וּבסוֹף קָרְאוּ—”אוֹרֵחַ” •

וּבסוֹף קָרְאוּ—”אִישׁ” :

(סוכה נ"ג :)

God and Man's Passions.

(263) Ah me, my heavenly Sire !

Ah me, my sinful Desire !

(*Berachoth* 61a).

Saved by Divine Grace.

(264) Man's evil Passions gather strength each day ;
He is the victim whom they seek to slay ;
Without God's help he would become their
prey.

(*Succah* 52b).

Man's Passions Grow Stronger.

(265) At first man's Passion's like a cobweb's
thread,
At last becomes like thickest rope instead.

(*Succah* 52a).

The Progress of our Passions.

(266) First our Passions are like " Trav'lers "
Who but briefly with us stay ;
Then like " Guests " upon a visit,
Dwelling with us many a day ;
And at last become our " Masters,"
Keeping us beneath their sway.

(*Succah* 52a).

(267) אֵיזְהוּ אֵל נָר שֵׁשׁ בְּגוּפוֹ שֶׁל-אָדָם?

הָיִי אוֹמֵר זֶה יֵצֵר הָרַע :

(שַׁנַּת ק"ה :)

(268) בְּנִי בָּרְאֵתִי יֵצֵר הָרַע

וּבָרְאֵתִי לוֹ תוֹרָה תַּבְּלִין •

וְאַם אַתֶּם עוֹסְקִים בַּתוֹרָה

אֵין אַתֶּם נִמְסָרִים בִּידוֹ :

(קִידוּשִׁין ל' :)

(269) יוֹרֵד וּמֵתָעָה •

וְעוֹלָה וּמִרְגִּיז •

נוֹטֵל רְשׁוֹת

וְנוֹטֵל נִשְׁמָה :

(ב"ב ט"ז :)

(270) לָבָא וְעִנָּא

תַּרְיִן סְרִסְרֵי דְחֻטָּאָה :

(יְרוּש' בְּרֵכוֹת ג' :)

(271) כָּל שִׁירָאֵת חָטְאוֹ קוֹדֶמֶת לְחֻבָּתוֹ

חֻבָּתוֹ מִתְקַיֶּמֶת :

וְכָל שֶׁחֻבָּתוֹ קוֹדֶמֶת לִירְאֵת חָטְאוֹ

אֵין חֻבָּתוֹ מִתְקַיֶּמֶת :

(אֲבוֹת ג' י"א)

The Idols within a Man.

- (267) What Idols hath man's heart within?
His Passions tempting him to sin.

(*Shabbath 105b*).

The Torah and the Passions.

- (268) 'Twas I, my children, did create your Passion;
An Antidote—the Torah I did fashion;
And, labouring in the Torah every hour,
You shall not fall into your Tempter's power.

(*Kiddushin 30b*).

Satan.

- (269) Satan on earth leads men astray,
And then accuses them in heaven,—
And when to him permission's given,
He takes their mortal life away.

(*Baba Bathra 16a*).

The Agents of Sin.

- (270) The human Eye and Heart within
Are two Commissioners of Sin.

(*Jer. Berachoth 3b*).

Fear of Sin.

- (271) When Fear of Sin man's wisdom doth precede,
His wisdom shall endure;
But when his wisdom is the first to lead,
His wisdom is not sure.

(*Aboth III. 11*).

(272) הַסֵּתֶפֶל בְּשִׁלְשָׁה דְּבָרִים
 וְאֵין אֶתָּה בָּא לִירֵי עֲבָרָה •
 דַּע מֵאֵין בָּאתָ •
 וְלֹאֵן אֶתָּה הוֹלֵךְ •
 וְלִפְנֵי מִי אֶתָּה עֲתִיד לֵתֵן דִּין וְחֶשְׁבוֹן!
 (אבות ג' א')

* * *

(273) הַסֵּתֶפֶל בְּשִׁלְשָׁה דְּבָרִים
 וְאֵין אֶתָּה בָּא לִירֵי עֲבָרָה •
 דַּע מַה-לְמַעַלָּה מִמֶּךָ!
 עֵין רוּאָה וְאוֹזֵן שׁוֹמֵעַת
 וְכָל-מַעֲשֵׂיךָ בְּסֵפֶר נִכְתָּבִים:
 (אבות ב' א')

(274) הִרְהוּרֵי עֲבָרָה

קָשׁוּ מֵעֲבָרָה:

(יומא כ"ט י')

(275) אֵין אָדָם עוֹבֵר עֲבָרָה
 אֶלָּא אִם-כֵּן נִכְנָם בּוֹ רוּחַ שְׁמוֹת:
 (סוטה ג' י')

How to Escape Sin.

- (272) Upon three things reflect within,
And you'll not fall a prey to Sin !
Think whence you come, and whither go,
And in Whose presence you must show
A true account of Life below !

(*Aboth III. 1*).

* * *

- (273) O ponder well upon three things always,
And then you shall not fall to Sin a prey !
Reflect ! above you there's an Eye to look,
And there's an Ear that heareth all you say,
And all your acts are written in a Book !

(*Aboth II. 1*).

Evil Thoughts.

- (274) Man's evil thoughts within
Are worse than actual sin.

(*Yoma 29a*).

Sin is Insanity.

- (275) No man commits a sin, you'll find,
If madness enters not his mind.

(*Sotah 3a*).

(276) עֲבָרָה מְטַמְּטֶמֶת

לְבוֹ נֶשֶׁל-אָדָם :

(יומא ל"ט.)

(277) אֵין אָדָם חוּטֵא

וְלֹא לוֹ :

(שבועות מ"ב.)

(278) אָדָם עוֹבֵר עֲבָרָה בְּפֶתֶר

וְהַקְדֹּשׁ בְּרוּךְ הוּא מַכְרִיז עָלָיו בְּגָלוּי :

(סוטה ג'.)

(279) בֵּין דִּיתְמוּ חֲטָאִים

וְרִשְׁעִים עוֹד אֵינָם :

(ברכות י'.)

(280) אֵין מִיתָה בְּלֹא חֲטָא

וְאֵין יְסוּרִים בְּלֹא עֲוֹן :

(שבת כ"ה.)

(281) בֵּין שְׁעֵבֶר אָדָם עֲבָרָה וְשָׁנָה בָּהּ

הִתְקָרָה לוֹ :

(מו"ק כ"ז.)

The Power of Sin.

- (276) The baneful power of Sin
Benumbs the heart within.

(*Yoma* 39a).

Man Sins for Himself.

- (277) No man will e'er a sin commit
Unless he gains some benefit.

(*Shebuoth* 42b).

Secret Sins.

- (278) The secret sinner shall be put to shame,
For God will openly his sin proclaim.

(*Sotah* 3a).

Sin and Sinners.

- (279) Let but the reign of Sin be o'er,
And those who sin would sin no more!

(*Berachoth* 10a).

Death and Suffering.

- (280) There are no pangs except what Sin will
bring,—
Without it there's no Death nor Suffering.

(*Shabbath* 55a).

Force of Habit.

- (281) Who twice commits a wrong
Esteems it right ere long.

(*Moed Katan* 27b).

(282) כִּיּוֹן שִׁיָּצְאוּ רַב שְׁנוּתָיו שֶׁל-אָדָם וְלֹא חָטָא

שׁוּב אֵינוֹ חוֹטָא :

(יומא כ"ח :)

(283) כָּל-אָדָם שֵׁשׁ לוֹ עֲזוֹת פָּנִים

סוֹף נִכְשֵׁל בַּעֲבָרָה :

(תענית ז' :)

(284) כָּל-אָדָם הַמֵּת בַּיּוֹם

לֹא בִמְהֵרָה הוּא חוֹטָא :

(נדרים כ' :)

(285) הָאוֹמֵר "אֶחָטָא וְאֶשׁוּב אֶחָטָא וְאֶשׁוּב"—

אֵין מִסְפִּיקִין בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה :

(יומא פ"ה :)

(286) אִשְׁרֵי מִי שֶׁעוֹשֵׁר תְּשׁוּבָה

בְּשֶׁהוּא אִישׁ

(ע"ז י"ט :)

Habit Proof against Sin.

- (282) When once the greater part of life is o'er,
 He will not sin who hath not sinned before.
 (Yoma 38b).
-

Shamelessness.

- (283) Who feels no sense of shame at all,
 Through sin shall stumble and shall fall.
 (Ta'anith 7b).
-

Self-Reverence.

- (284) That man will not so quickly sin
 Who feels a sense of shame within.
 (Nea'arim 20a).
-

Sinning and Repenting.

- (285) Who thinks, as often as he strays,
 Of turning from his evil ways,
 Will go on sinning to the end,
 Without the pow'r his ways to mend.
 (Yoma 85b).
-

Repent while Strong.

- (286) How happy is that man, and ah, how blest,
 Who mends his ways while still of strength
 possess'd!
 (Aboda Zara 19a).

(287) שׁוּב יוֹם אֶחָד

לִפְנֵי מִיתָתְךָ !

(אבות ב' ט"ו)

(288) מְקוֹם שֶׁבַעֲלִי תִשׁוּבָה עוֹמְדִים

צְדִיקִים גְּמוּרִים אֵינָם עוֹמְדִים :

(ברכות ל"ד :)

(289) תִּשְׁוּבָה וּמַעֲשִׂים טוֹבִים

כְּתוּרִים בְּפָנֶי הַפְּרָעוֹת :

(אבות ד' י"ג)

(290) הַבִּיֵּא גִזְלוֹ

עַד שֶׁלֹּא הִבִּיֵּא אֶשְׁמוֹ

יָצָא •

הִבִּיֵּא אֶשְׁמוֹ

עַד שֶׁלֹּא הִבִּיֵּא גִזְלוֹ—

לֹא יָצָא :

(ב"ק ק"י •)

(291) עֲבֵרוֹת שֶׁבִּין אָדָם לַמָּהוּם

יוֹם הַכְּפוּרִים מְכַפֵּר :

עֲבֵרוֹת שֶׁבִּין אָדָם לַחֲבֵרוֹ

אֵין יוֹם הַכְּפוּרִים מְכַפֵּר עַד-שִׁירְצָה אֶת-חֲבֵרוֹ :

(יומא פ"ה :)

Repent in Time.

- (287) Repent and turn to God on high
The day before you're doomed to die !

(*Aboth II. 15*).

The Penitent.

- (288) Where stays the true repentant band,
The wholly Righteous cannot stand.

(*Berachoth 34b*).

A Shield against Punishment.

- (289) Who do good deeds and of ill deeds repent,
Receive a shield to ward off punishment.

(*Aboth IV. 13*).

No Atonement without Reparation.

- (290) He who restores the robb'd or stolen things
Before his trespass-sacrifice he brings,
Emerges from his guilty sphere ;
Who brings a sacrifice for expiation
Before he makes the needful restoration—
He cannot from his sin be clear !

(*Baba Kama 110a*).

Day of Atonement.

- (291) The sins which erring man commits 'gainst
Heaven
Are on the Day of Pardon all forgiven ;
But he's not pardoned who has wronged another
Until he fully reconciles his brother.

(*Yoma 85b*).

(292) יָפָה שָׁעָה אַחַת בְּתִשְׁבָּה וּמַעֲשִׂים טוֹבִים
בְּעוֹלָם הַזֶּה

מִכָּל-חַיֵּי הָעוֹלָם הַבָּא •
וְיָפָה שָׁעָה אַחַת שְׁלִקּוֹרֶת רוּחַ בְּעוֹלָם הַבָּא
מִכָּל-חַיֵּי הָעוֹלָם הַזֶּה :

(אבות ד' כ"ג)

(293) טוֹבָה מְרִדוֹת אַחַת בְּלָבוּ שֶׁל-אָדָם
יֹתֵר מִכָּמָה מְלָקִיּוֹת :

(ברכות ז' •)

(294) יֵשׁ מֵהֶם אוֹמְרִים —

אֲשֶׁרִי יִלְדוּתֵנוּ

שֶׁלֹּא בִיֶּשֶׁה אֶת-זִקְנוּתֵנוּ !

אֱלֹהֵי חֲסִידִים וְאֲנָשִׁי מַעֲשֶׂה :

וְיֵשׁ מֵהֶם אוֹמְרִים —

אֲשֶׁרִי זִקְנוּתֵנוּ

שֶׁכִּפְרָה אֶת-יִלְדוּתֵנוּ !

אֱלֹהֵי בְעָלֵי תִשְׁבָּה :

אֱלֹהֵי וְאֱלֹהֵי אוֹמְרִים —

אֲשֶׁרִי מִי שֶׁלֹּא חָטָא •

וּמִי שֶׁחָטָא יָשׁוּב וְיִמְחֹל לוֹ !

(סוכה כ"ג •)

Repentance and Good Deeds.

- (292) If spent in penitence and in good deeds,
One hour on earth all life in heav'n exceeds ;
Though sweeter is one hour of *heav'nly* bliss
Than all this life of earthly happiness.

(*Aboth IV. 22*).

Contrition.

- (293) One contrition in man's heart's of more avail
Than with many stripes his body to assail.

(*Berachoth 7a*).

The Innocent and the Penitent.

- (294) The Pious say,—
O happy we that, free from blame,
By youthful ways
Have never left remorse and shame
For later days !
The Penitent say,—
O happy we that, older grown,
By mended ways
Have been enabled to atone
For early days !
All exclaim,—
O happy he that's innocent,
And hath no sins o'er which to grieve !
But he that sinned let him repent,
And gracious pardon he'll receive !

(*Succah 53a*).

(295) הַכֹּל בְּיַד שָׁמַיִם •

חוּץ מִיִּרְאֵת שָׁמַיִם :

(ברכות ל"ג :)

(296) בְּדֶרֶךְ שָׂאֲדָם רוּצָה לִילֹךְ בָּהּ

מוֹלִיכִין אוֹתוֹ :

(מכות י' :)

* * *

(297) בָּא לְטָמֵא

פּוֹתֵחִין לוֹ •

בָּא לְטָהָר

מְסִיעִין אוֹתוֹ :

(יומא ל"ח :)

(298) הַכֹּל צָפוּי •

וְהָרָשׁוֹת נְתוּנָה •

וּבְטוֹב הָעוֹלָם גָּדוֹן •

וְהַכֹּל לְפִי רֹב הַמַּעֲשֶׂה :

(אבות ג' י"ט)

(299) חָבִיב אָדָם שֶׁנִּבְרָא בְּצֶלֶם !

חָבִיב יִתְרָה נֹדֶעַת לוֹ שֶׁנִּבְרָא בְּצֶלֶם !

(אבות ג' י"ח)

Man is a Free Agent.

- (295) All things are swayed by God upon His throne ;

The Fear of Heav'n depends on man alone.

(*Berachoth* 33b).

Free-will.

- (296) A man along that road is led
Which he himself desires to tread.

(*Maccoth* 10b).

* * *

- (297) To be unclean whoe'er desires
Finds open wide the door ;
And to be pure whoe'er aspires
Is aided even more.

(*Yoma* 38b).

Omniscience and Free-will.

- (298) Yea, everything's foreseen by Heaven,
And yet to man free will is given !
The world is judged, grace never failing,
According to the deeds prevailing.

(*Aboth III.* 19).

The Divine Image.

- (299) Belov'd is man, for he hath been alone
Form'd in the image of his God above !
And this prerogative has been made known
To him by special grace of heav'nly love.

(*Aboth III.* 18).

(300) אַחֲזֹר לְמַעֲשֵׂה בְּרֵאשִׁית

וְקָדַם לְפָרְעָנוֹת !

(ברכות ס"א')

(301) אֵין אָדָם נִתְפָּס

בְּשַׁעַת צִעְרוֹ !

(ב"ב ט"ז :)

(302) לְפָנַם צִעְרָא

אַנְרָא !

(אבות ה' כ"ו)

(303) כָּל־הַשָּׂמַח בְּיִסּוּרֵין שָׁבָאִין עָלָיו

מֵבִיא יְשׁוּעָה לְעוֹלָם :

(תענית ח' :)

(304) מַה "בְּרִית" הָאִמּוּרָה בְּמֶלֶח—

מֶלֶח מִמֶּתֶקֶת אֶת־הַבָּשָׂר •

אֵף "בְּרִית" הָאִמּוּרָה בְּיִסּוּרֵין—

יִסּוּרֵין מִמָּרְקִין כָּל־עֹנְתָיו שֶׁל־אָדָם :

(ברכות ה' :)

(305) יָאָה עֲנִיּוּתָא לִיהוּדָאִי

כְּבִרְזָא סוּמָקָא לְסוּסָא חוּרָא :

(חגיגה ט' :)

Responsibility.

- (300) Though last in all Creation's plan,
The first for punishment came man.

(Berachoth 61a).

Sufferers not Responsible.

- (301) Responsibility should never rest
On him that is by pain or grief oppress'd.

(Baba Bathra 16b).

Suffering.

- (302) As present pains,
So future gains !

(Aboth V. 26).

Rejoicing in Suffering.

- (303) He in the world salvation brings
Who takes with joy his sufferings.

(Taanith 8a).

Suffering Cleanses Sin.

- (304) As by a law of God all meat
By salt is rendered pure and sweet,
So by a law of the great King
All sins are cleansed by Suffering.

(Berachoth 5a).

Suffering the Jew's Ornament.

- (305) For Jews Affliction 's fit and Need
As a red thong for a white steed.

(Chagiga 9b).

(306) חֲזַר הַקְדֻּשׁ בְּרוּךְ הוּא
עַל-כָּל-מִדּוֹת טוֹבוֹת לְתֵן לְיִשְׂרָאֵל—
וְלֹא מָצָא אֶלָּא עֲגִיּוֹת :
(מגינה ט' :)

(307) לָפוּם גַּמְלָא
שִׁיחֲנָא !
(סוטה י"ג :)

(308) הַיּוֹם קָצַר •
וְהַמָּלְאכָה מְרַבָּה •
וְהַפּוֹעָלִים עֲצֵלִים •
וְהַשָּׂכָר הֶרְבֵּה •
וּבַעַל הַבַּיִת דּוֹחֵק !
(אבות ב' כ')

(309) אַרְבָּעָה צְרִיכִין חֲזוּק וְאֵלּוּ הֵן—
תּוֹרָה וּמַעֲשִׂים טוֹבִים
תַּפְלָה וְדֶרֶךְ אֶרֶץ :
(ברכות ל"ב :)

(310) גִּלְגַּל הוּא
שִׁיחֲזַר בְּעוֹלָם :
(שבת קנ"א :)

Test of Israel's Character.

- (306) When God was seeking what should be the test
Of all the virtues Israel possess'd,—
He found that dire affliction was the best.
(Chagiga 9b).
-

Burdens.

- (307) According to the camel's strength and size
Great is the burden that upon him lies.
(Sotah 13b).
-

Brevity of Life.

- (308) Short, alas, how short 's the day !
Whilst the labour 's much and great !
Yet the workmen idle stay,
Though the guerdon's ample pay,
And the Master will not wait !
(Aboth II. 20).
-

Courage.

- (309) For these four things all men require
A Hero's courage and his fire,—
To seek true Knowledge, do the Right,
To pray to God, and fight Life's fight.
(Berachoth 32b).
-

The Wheel of Fortune.

- (310) In the world a wheel is found
Ever turning round and round !
(Shabbath 151b).

(311) הָעוֹלָם הֵנָּה דוֹמָה לְפָרוֹזְדוֹר
 בְּפָנֵי הָעוֹלָם הֵבֵא •
 הִתְקַן עֲצָמָךְ בְּפָרוֹזְדוֹר
 בְּדִי שֶׁתִּכְנַס לְטָרְקֵלִין !

(אבות ד' כ"ח)

(312) מִי שֶׁלֹּא טָרַח בְּעָרֵב שִׁשֶּׁת
 מֵהֵיכָן יֵאָכֵל בְּשִׁשֶּׁת ?

(ע"ז ג' •)

(313) נֹחַ לוֹ לְאָדָם שֶׁלֹּא נִבְרָא
 יוֹתֵר מִשֶּׁנִּבְרָא •
 וְעָבָדוֹ שֶׁנִּבְרָא
 יִפְשָׁעוּ בְּמַעֲשָׁיו !

(עירובין י"ג :)

(314) לֹא כָּל-אָדָם

זוֹכֶה לְשִׁתִּי שְׁלֹחַנוֹת :

(ברכות ה' :)

(315) כָּל הַמְּקַבֵּל עָלָיו תַּעֲנוּגֵי הָעוֹלָם הֵנָּה
 מוֹנְעִין מִמֶּנּוּ תַּעֲנוּגֵי הָעוֹלָם הֵבֵא •
 וְכָל שֶׁאֵינוֹ מְקַבֵּל תַּעֲנוּגֵי הָעוֹלָם הֵנָּה
 נוֹתֵנִין לוֹ תַּעֲנוּגֵי הָעוֹלָם הֵבֵא :

(אדר"נ כ"ח ה')

Life and Eternity.

- (311) To the world of future bliss,
Like a vestibule is this ;
In the vestibule prepare,
Enter then the Palace fair !

(*Aboth IV. 21*).

Labour Here, Reward Hereafter.

- (312) If on Friday man doth not prepare,
What shall serve him for his Sabbath fare ?

(*Aboda Zara 3a*).

Is Life Worth Living ?

- (313) 'Twere better man had had no birth,
And ne'er had come to live on earth ;
But since he lives, let him be wise,
And all his actions scrutinize.

(*Erubin 13b*).

Two Banquets.

- (314) 'Tis not to all the privilege is given
To have one banquet here and one in heaven.

(*Berachoth 5b*).

Pleasures.

- (315) Life's earthly pleasures who pursues,
The joys of heaven he shall lose ;
Who earthly pleasures doth resign,
Shall gain eternal bliss divine.

(*Aboth of R. Nathan XXVIII. 5*).

(316) סוף אדם למות

וסוף בהמה לשחיטה •

והכל למיתה הם עומדים !

אשרי מי שגדל בתורה

ועמלו בתורה •

ועושה נחת רוח ליוצרו •

וגדל בנשם טוב

ונפטר בנשם טוב מן העולם •

ועליו אמר שלמה בחכמתו—

”טוב נשם משמן טוב !”

(ברכות י"ז •)

(317) כל צדיק וצדיק

נותנין לו מדור לפי כבודו :

(שבת קנ"ג •)

(318) ייש קונה עולמו בשערה אחת •

וייש קונה עולמו בכמה שנים :

(ט"ז י"ח •)

The Aim of Life.

- (316) For cattle waits the slayer's knife ;
Man's doomed to die, however loth ;
One common goal awaits them both—
They needs must quit the stage of life !
But happy is that man and blest
Whose toil makes knowledge all his own,
Who doeth nought but that alone
Which pleaseth his Creator best ;
Who lives enjoying a good name,
Which is far better than good oil,
And, as the fruits of his life's toil,
Behind him leaves immortal fame !

(*Berachoth* 17a).

Heaven.

- (317) A special mansion will in heaven
To every pious man be given.

(*Shabbath* 152a).

Eternal Happiness.

- (318) One man may win, in one brief hour,
His world of future bliss ;
Another—after struggling hard
For many years in *this*.

(*Aboda Zara* 18a).

(319) תָּנָה לוֹ כִּמּוֹ שְׁנֵתָנָה לָךְ—

בְּמַהֲרָה אַף אֶתָּה בְּמַהֲרָה!

(שנת קנ"ג :)

(320) עָרוֹם נִכְנָס לָהּ

וְעָרוֹם יֵצֵא מִמֶּנָּה—

וְלֹאִי שְׁתֵּיהֶם יֵצִיֵּא כְּבִיָּאָה!

(יומא פ"ו :)

(321) רְגִלוֹהִי דְּבַר אֵינֶשׁ אֵינּוֹן עֲרֵבִין בֵּיהּ .

לְאַחֵר דְּמִיתְּבָעִי תַּמָּן מוֹבִילִין יְתִיָּה :

(סוכה כ"ג :)

(322) בֵּיוֹן שְׁהֲגִיעַ קִצּוֹ שֶׁל־אָדָם

הַכֹּל מוֹשְׁלִים בּוֹ :

(נדרים מ"א .)

(323) חָבֵל עַל דְּאֶבְדִּין

וְלֹא מִשְׁתַּכְּחִין !

(סנהד' קי"א .)

Purity of the Soul.

- (319) Restore thy Spirit pure to Heaven,
 As pure as when to thee 'twas given !
 (Shabbath 152b).
-

Birth and Death.

- (320) Man enters naked at his birth,
 And naked leaves this life on earth ;
 Would that in sin he were the same
 When he departs as when he came !
 (Yoma 86b).
-

Place of Death.

- (321) A man's own feet are pledged to fly
 And bring him where he's doomed to die.
 (Succah 53b).
-

Helplessness at Death.

- (322) When a man's end is drawing near,
 Then over him all domineer.
 (Nedarim 41a).
-

Loss by Death.

- (323) Alas, that lost to us are men
 Whom we can never find again !
 (Sanhedrin 111a).

(324) בְּכוֹ לְאֲבֵלִים
וְלֹא לְאֲבֵדָה!
שֶׁהִיא לְמִנוּחָה
וְאֵנוּ לְאֲנָחָה:

(מו"ק כ"ה:)

(325) בַּל-הַמּוֹרִיד דְּמָעוֹת עַל-אָדָם בָּשָׂר
הַקְדוּשׁ בְּרוּךְ הוּא סוֹפֵרָן וּמְנִיחַן בְּבֵית גְּנָזָיו:
(שַׁנַּת ק"ה:)

(326) אֶה-עַל-פִּי שְׁשַׁעְרֵי תַפְלָה נִגְעָלוּ
שְׁעָרֵי דְמָעוֹת לֹא נִגְעָלוּ:
(ב"מ נ"ט.)

(327) בְּנֵי אָדָם דּוֹמִים לְעֹשֵׂי הַשָּׂדֶה—
הִלְלוּ נוֹצֵצִין וְהִלְלוּ נוֹבְלִין:
(עֵירוּבִין נ"ד.)

(328) פֶּדֶר הַיּוֹנֵן זוֹמְרִין לְגִבְרֵי •
הַשָּׂתָא דְקָשִׁישָׁנָא לְדַרְדְּקִי:
(ב"ב נ"ג.)

Mourning.

- (324) O weep for us who live to mourn,
And not for him whom we have lost !
For *he* has to his rest been borne,
We—in a sea of grief are toss'd.

(*Moed Katan* 25*b*).

Tears over a Pious Man.

- (325) All the tear-drops that are shed
When a pious man is dead,
One by one are counted o'er,
Treasured up in heaven's store.

(*Shabbath* 105*b*).

Efficacy of Tears.

- (326) Though heaven's gates be closed to pray'r,
To tears they stand wide open e'er.

(*Baba Metsia* 59*a*).

Men are as Grass.

- (327) As the herbs of the field are we mortals each
day,
For some are all blooming, some fading
away !

(*Erubin* 54*a*).

Old Age.

- (328) When we were young, we deemed ourselves
men ;
But now, when old, we are schoolboys again.

(*Baba Kama* 92*b*).

(329) טָבִין תִּירִי מִתַּלַּת .

וַיִּלֶּה לָהּ לְחֵד דְּאִזְלָא וְלֹא אֶתִּיא !

(שבת קנ"ב .)

* * *

(330) יִנְקוּתָא—כְּלִילָא דְּוִרְדָּא .

סְבוּתָא—כְּלִילָא דְּחֶלְפִי :

(שבת קנ"ב .)

(331) דְּבָרִים שְׂאֵדָם עוֹשֶׂה בְּיָלְדוּתוֹ

מִשְׁחִירִים פָּנָיו לַעֲתָ וּקְנָתוֹ :

(שבת קנ"ב .)

(332) בַּמָּדָה שְׂאֵדָם מוֹדֵר בָּהּ

מוֹדְרִין לוֹ :

(סוטה ח' .)

(333) אֵין הַקְדוּשׁ בְּרוּךְ הוּא דִּין אֶת־הָאָדָם

אֶלָּא בַּשְּׁעָה שְׁעוּמַר בָּהּ :

(ירוש' ר"ה א')

Youth and Old Age.

- (329) To use two feet instead of three
 Is better far for men ;
 Alas for youth ! when once it goes
 It never comes again !

(Shabbath 152a).

* * *

- (330) Youth is a wreath of roses, white and red ;
 Old age—a crown of thorns upon the head.

*(Shabbath 152a).**Remorse of the Old.*

- (331) The acts men do, when young and gay,
 Will cloud their face when old and grey.

*(Shabbath 152a).**Measure for Measure.*

- (332) With the measure with which man metes to
 men
 It will be measured to him again.

*(Sotah 8b).**Man is Judged.*

- (333) As he is *now*, man's judged on high,
 Not as he may be by-and-by.

(Jer. Rosh Hashana 1).

(334) הַקְדוּשׁ בְּרוּךְ הוּא דֵּן אֶת-יִשְׂרָאֵל בַּיּוֹם—
 בַּשָּׁעָה שֶׁהֵן עֹסְקִין בַּמִּצּוֹת •
 וְאֶת-הָעוֹבְדֵי כּוֹכָבִים בַּלַּיְלָה—
 בַּשָּׁעָה שֶׁהֵן בָּטְלִין מִן-הָעֲבֵרוֹת :
 (ירוש' ר"ה א')

(335) מְרַגְלִית טוֹבָה הֵיחָה לְאַבְרָהָם תְּלוּיָה בְּצוּאָרוֹ
 שֶׁכָּל-חוּלָה שְׂרוּאָה אוֹתָהּ מִיד נִתְרַפָּא •
 וּבַשָּׁעָה שֶׁנִּפְטָר אַבְרָהָם אָבִינוּ מִן-הָעוֹלָם
 נִטְלָה הַקְדוּשׁ בְּרוּךְ הוּא וּתְלָאָהּ בְּגִלְגָּל חֲמָה :
 (ב"ב ט"ז)

(336) שְׁלֹשָׁה מַפְתָּחוֹת לֹא נִמְסְרוּ לְשָׁלִיחַ—
 מַפְתֵּחַ שֶׁל-גְּשָׁמִים •
 וּמַפְתֵּחַ שֶׁל-חַיָּה :
 וּמַפְתֵּחַ שֶׁל-תַּחֲתֵית הַמַּתִּים :
 (סנהד' קי"ג')

Israel and the Heathens.

- (334) God judges Israel by day,—
 What time His precepts they obey ;
 By night the Heathens judges He,—
 What time from sinning they are free.

(*Jer. Rosh Hashana* 1).

The Knowledge of God.

- (335) A precious pearl wore Abraham
 Around his neck revealed,
 And when the sick had gazed on it
 Each one at once was healed ;
 And when at length the Patriarch
 From life had passed away,
 God took and hanged that precious pearl
 Upon the orb of day.

(*Baba Bathra* 16b).

Special Providence.

- (336) Three Keys are in the hands of Heaven,
 Which never are to agents given :—
 God makes the rain to fall on earth ;
 He guards the woman giving birth ,
 And He will cause, when time is sped,
 The resurrection of the Dead.

(*Sanhedrin* 113a).

(337) אֵין אָדָם נֹקֵף אֶצְבָּעוֹ מִלְמָטָה
 אֵלָא אִם בֶּן מִכְרִיזִין עָלָיו מִלְמָעָלָה :
 (סולין ו' :)

(338) אֶפִּילוּ בִשְׁעַת בָּעֶסוֹ שֶׁל־הַקְדוֹשׁ בְּרוּךְ הוּא
 זֹכֵר אֶת־הַרְחָמִים :
 (פסחים פ"ז :)

(339) לְעוֹלָם יִחֹזֵר אָדָם וַיֵּשֶׁב בְּעִיר שִׁישִׁיבְתָּהּ קְרוֹבָה •
 שְׁמַתוֹךְ שִׁישִׁיבְתָּהּ קְרוֹבָה עֲוֹנוֹתֶיהָ מוֹעֲטִין :
 (שבת י' :)

(340) אֵין הַקְדוֹשׁ בְּרוּךְ הוּא שָׁמַח
 בְּמַפְלֶתֶן שֶׁל־רָשָׁעִים :
 (מגילה י' :)

Divine Providence.

- (337) Below not e'en a finger's maimed
Unless above 'tis so proclaimed.

(*Chulin* 7*b*).

God's Mercy.

- (338) Though this the moment of God's anger—
yet
His tender mercy He doth not forget.

(*Pesachim* 87*b*).

New Towns.

- (339) Strive thou to dwell within a Town that's
new !
For since 'tis young, its sins will be but
few.

(*Shabbath* 10*b*).

The Fall of the Wicked.

- (340) The Holy One, who loveth all,
Rejoiceth not when sinners fall.

(*Megilla* 10*b*).

(341) בְּקִשּׁוֹ מִלֵּאבִי הַשָּׂרֵת לֹאמַר שִׁירָה

אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא —

”מַעֲשֵׂי יְדֵי טוֹבְעִין בֵּינָם

וְאַתֶּם אוֹמְרִים שִׁירָה!”

(מגילה י' :)

(342) כָּל-הַכּוֹפֵר בַּעֲבוּדָה זָרָה

נִקְרָא ”יְהוּדִי” !

(מגילה י"ג :)

(343) לִנְחֹת נִשְׁבְּרוּ

וְאוֹתֵיזוֹת פּוֹרְחוֹת :

(פסחים פ"ז :)

(344) אֶלְמָלָא נִתְּנָה רִשּׁוֹת לָעִין לִרְאוֹת

אֵין כָּל-בְּרִיָּה יְכוּלָה לַעֲמֹד מִפְּנֵי הַמְּזִיקִין :

(ברכות ו' :)

The Drowning of the Egyptians.

- (341) The night when Egypt's host was doomed
to expire,
The angels ministering in Heaven's choir
Prepared to sing their wonted hymns of
praise,
When lo! the Holy One their chanting
stays :—
“ There are my creatures sinking in the deep ;
This is no time to sing, but time to weep.”

(Megilla 10b).

Idolatry.

- (342) Who doth idolatry eschew
Is worthy of the name of “ Jew.”

(Megilla 13a).

The Tables of Stone.

- (343) The Tables were shattered,
The Letters were scattered.

(Pesachim 87b).

Spirits.

- (344) None could stand the sprites that fill the air,
Could the human eye but see them there.

(Berachoth 6a).

(345) גַּר לְאֶחָד

גַּר לְמֵאָה :

(שנת קכ"ב')

(346) זִזְנָא לַעֲלֵלָא לֹא שְׂבִיחָא

לְתִלִּיתָא שְׂבִיחָא :

(סג'גה ה'')

(347) בְּסָף —

מְטָהָר מִמְּזוֹרִים :

(קידושין ע'')

(348) נִבְנָם יֵין

יָצָא סוֹר :

(עירובין ס'ה')

(349) שְׁבָקוּ לְרוּיָא

דְּמִנְפְּשִׁיהָ נָפִיל !

(שנת ל"ב')

Economy.

- (345) The lamp that imparteth to one man its
light
Can impart it to many and shine just as
bright.

(*Shabbath* 122a).

False Economy.

- (346) You lack the cash to buy the needed fare,—
Yet cash for what is needless you can spare.

(*Chagiga* 5a).

Wealth.

- (347) The magic pow'r of Gold is sure
To make the most ignoble pure.

(*Kiddushin* 70a).

Drink.

- (348) To drink is a folly as well as a sin—
The secret goes out when the wine has come
in.

(*Erubin* 65a).

The Inevitable.

- (349) Leave the drunkard, touch him not at all !
For the drunkard of himself will fall.

(*Shabbath* 32a).

(350) בְּמָתָא שְׁמַאי •

בְּלָא מָתָא תוֹתְבָאִי :

(שבת קמ"ה :)

(351) חֲסִרְיָה לְגִנְבָא

נַפְשִׁיהָ לְשִׁלְמָא נָקִיט :

(סנהדרין כ"ב :)

(352) מְפֻמְפְּדִיתָא אָתָּה

דְּמַעֲלִין פִּילָא בְּקָפָא דְּמַחְטָא :

(ב"מ ל"ח :)

(353) קְדָרָא רַבִּי שְׁתַּפִּי

לָא קְרִירָא וְלָא חֲמִימָא :

(עירובין ג' :)

(354) בּוֹאוּ וְנַחֲזִיק טוֹבָה לְרַמְאִין !

שְׂאֵלְמָלָא הֵן הָיִינוּ חוֹטְאִין בְּכָל-יוֹם :

(כתובות ס"ח :)

The Apparel oft Proclaims the Man.

- (350) I'm honoured at home for myself and my
name,
But abroad—for my garments and not for
my fame.

(*Shabbath* 145*b*).
—————

Making a Virtue of Necessity.

- (351) A thief, without a chance to steal,
An honest man will try to feel.

(*Sanhedrin* 22*b*).
—————

Smartness.

- (352) Thou art from Pumbaditha, where they try
To pass an elephant through a needle's eye.

(*Baba Metsia* 38*b*).
—————

Partners.

- (353) When partners own and boil a pot,
'Tis never cold and never hot.

(*Erubin* 3*a*).
—————

Impostors.

- (354) Let's be grateful to impostors
Who deceive us on our way!
If it were not for impostors
We'd be sinning every day.

(*Kethuboth* 68*a*).
—————

(355) יום שֶׁנִּבְרָא בוֹ אָדָם הָרִאשׁוֹן
 בֵּינוֹן שֶׁשָּׁקָעָה עָלָיו חֲמָה אָמַר—
 ”אֹי לִי! שָׁמָּה בְּשִׁבִּיל שְׁפָרְחָתִי
 עוֹלָם חֲשֵׁךְ בַּעֲדִי וְחֹזֵר לָתֵהוּ וּבָהוּ •
 וְזוֹ הִיא מִיתָה שֶׁנִּקְנְסָה עָלַי מִן־הַשָּׁמַיִם •
 הִיָּה יוֹשֵׁב בְּתַעֲנִית וּבּוֹכָה כָּל־הַלַּיְלָה
 וְחֹתָה בּוֹכָה כְּנִגְדּוֹ •
 בֵּינוֹן שֶׁעָלָה עֲמוּד הַשָּׁחַר אָמַר—
 ”מִנְהֵגוֹ שֶׁל־עוֹלָם הוּא!”
 (ע"ז ס' •)

(356) עוֹלָם כְּמִנְהֵגוֹ נוֹהֵג •
 וְשׁוֹטִיִּים שֶׁקִּלְקְלוּ
 עֲתִידִין לִפְנֵי אֶת־הַדִּין :

(ע"ז נ"ד :)

The First Sunset Seen by Adam.

- (355) Thus Adam cried when first he saw
The setting of the sun :—
“ Ah me ! perhaps 'tis through my sin,
That grievous sin I've done,
The world grows dark and now returns
To its chaotic state— ;
This is the death decreed by Heaven
To be my bitter fate ! ”
Throughout that night he sat and prayed,
As sat and prayed his bride ;
All night he fasted and he wept,
Eve weeping at his side.
But when at dawn he saw again
The precious light of day,
With grateful heart he then exclaimed,—
“ This is but Nature's way ! ”
(*Aboda Zara Sa*).
-

Course of Nature Uniform.

- (356) Ne'er from its course will Nature bend,
Though fools against God's laws offend !
But of their folly and offence
Those fools shall take the consequence.
(*Aboda Zara 54b*).

(357) גָּדוֹל יוֹם הַנִּשְׁמִים

כִּיּוֹם שֶׁנִּבְרָאוּ בּוֹ שָׁמַיִם וָאָרֶץ :

(תענית ו' :)

(358) הַנֶּעֱלָבִים וְאֵינָם עוֹלָבִים •

שׁוֹמְעִים חֲרַפְתָּם וְאֵינָם מְשִׁיבִים •

עוֹשִׂים מֵאֲהָבָה •

וְשֹׂמְחִים בְּיִסּוּרִים • —

עֲלֵיהֶם הַכָּתוּב אוֹמֵר —

”וְאוֹהֲבֵיו כִּצְאֵת הַשֶּׁמֶשׁ בְּגִבּוֹרָתוֹ” :

(יומא כ"ג •)

(359) אֵין אֵין בֵּין הָעוֹלָם הַזֶּה לִימּוֹת הַמְּנִשִּׁיחַ

אֶלָּא שֶׁעֲבוֹד מַלְכוּת בְּלָבָד :

(ברכות ל"ד :)

Natural and Supernatural.

- (357) The day when rain's descending is as great
As when did God the heav'n and earth create.

(*Taanith 7b*).

The Friends of God.

- (358) Those who, being persecuted,
In return ne'er persecute ;
Those who hear themselves offended
Yet are patient and are mute ;
Those who act from purest motives,
Doing good from love of God ;
Those who suffer and are cheerful,
Welcoming the chastening rod,—
Such are they of whom says Scripture,
“ *And His Friends, at noontide bright,
Shall shine forth in strength and glory
As the sun doth in his might !* ”

(*Yoma 23a*).

The Messianic Time.

- (359) The Messianic time in this alone
Will be distinguished from the present
day,—
No Tyrant then shall sit upon a throne,
And all Oppression shall have passed away.

(*Berachoth 34b*).

(360) לא עליך המלאכה לגמור
 ולא-אתה בן-חורין להבטל ממנה!
 אם למדת תורה הרבה
 נותנים לך שכר הרבה •
 ונאמן הוא בעל מלאכתך
 שישלם לך שכר פעלתך •
 ודע שמתן שכרם של-צדיקים
 לעתיד לבוא :

(אבות ב' כ"א)

Without Haste, Without Rest.

- (360) Not thine the labour to complete,
And yet thou art not free to cease !
Hast thou much knowledge gained, thy sweet
Reward as largely shall increase.
And faithful is thy Lord in heaven,
Who will requite thy labour great ;
But know ! rewards, to good men given,
Are given in a future state.

(*Aboth II. 21*).

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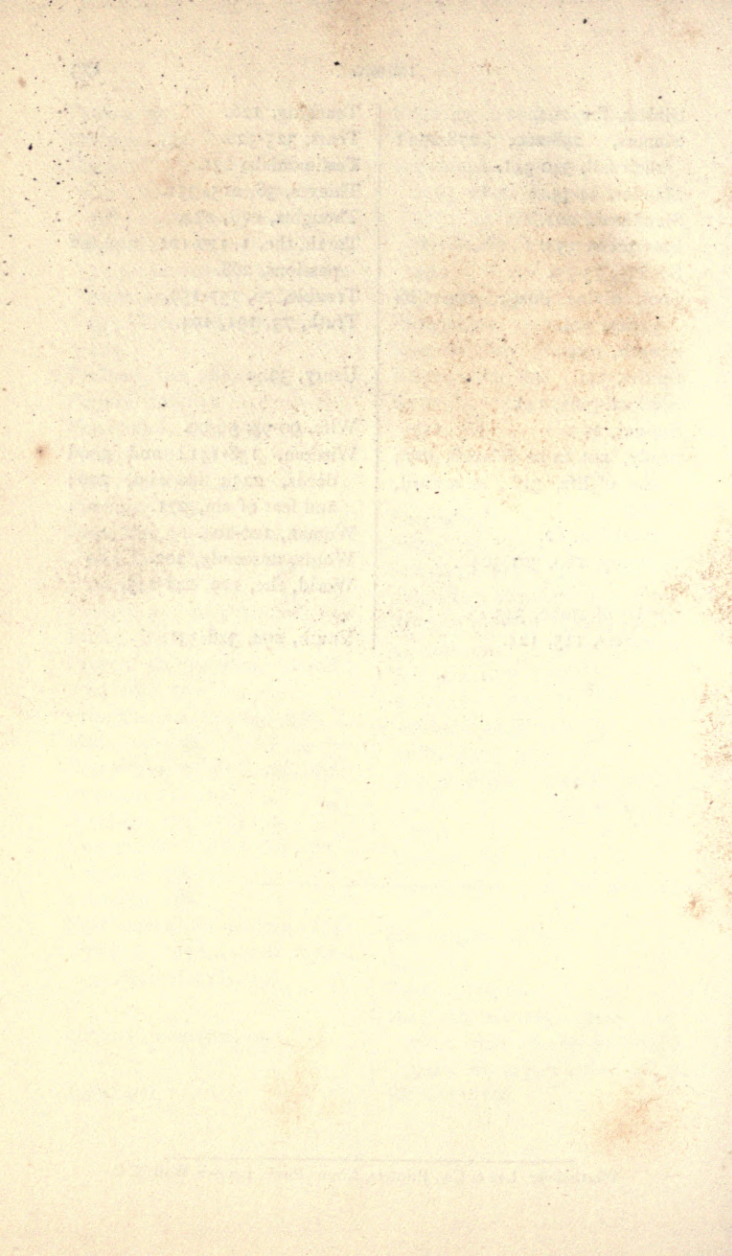
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Page 118, No. (255), reference (כתובות ק"ד *).

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Page 67, No. (142), line 4, word 3, for *an* read *a*.

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